ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

A REVISED TEXT

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY
AND TRANSLATION

BY

T. G. TUCKER, M.A.,

PROFESSOR OF CLASSICAL PHILOLOGY IN THE UNIVERSITY OF MELBOURNE,
LATE FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE

London
MACMILLAN AND CO
AND NEW YORK
1889

Cambridge:
PRINTED BY C. J. CLAY, M.A. AND SONS
AT THE UNIVERSITY PRESS.

THIS BOOK

IS AFFECTIONATELY DEDICATED

TO

WILLIAM EMERTON HEITLAND, M.A.

TUTOR AND FORMERLY CLASSICAL LECTURER

OF ST JOHN'S COLLEGE

IN TOKEN OF A GRATEFUL AND ADMIRING RECOLLECTION

OF HIS

SINGULAR POWER, THOROUGHNESS AND UNSELFISHNESS

AS A TEACHER.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ [1].

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

ΚΗΡΥΞ [1].

[1] The parts of Danaus and the herald were probably taken by the same person.

PREFACE.

A NEW edition of the *Supplices* of Aeschylus has long been required. I could wish that some more experienced hand had produced it. Though full of beauties of thought and expression, the play has the reputation of being unusually corrupt, and is therefore comparatively little read. But it is cause for some wonder, that so few scholars of eminence seem to have thought it a duty to emend and explain a work which is so important for a proper comprehension of Aeschylus.

It is a fact not seldom commented upon, that critical study, especially with English scholars, is apt to confine itself to certain narrow fields, which it ploughs over and over again, while it leaves *senta situ* domains of literature which might be reclaimed to great advantage. If this concentration were the consequence of a paucity of labourers, or if such ἀναπόλησις produced more profit than progressive reclamation can do, there could be no objection to the practice. The former excuse no one will urge. Nor can it be maintained that the literary value of the *Supplices* is small. Conington, led by his poetic instinct, was much attracted to a special study of the play; and Mr Morshead, in his scholarly translation, quotes in its praise critics 'as competent and as diverse' as Keble, Browning and Swinburne. The first-named calls it truly 'dulcissimae illae Ἱκετίδες,' and the last asserts that it is neglected 'for no fault but its misfortune.' An editor of the *Supplices* is not engaged in an attempt to galvanise a dead thing into life. When the play receives its due share of attention it can trust to its own lively virtues, to the unequalled beauty and sweetness of its choral odes, the simplicity and grace

of its language, the clearness and healthiness of its moral bearing. It is moreover, as I believe, impossible to fully know the development of the 'mind and art' of Aeschylus without this, his earliest extant production. (See Introd. 'Date of the Play.')

No separate study of the play has, so far as I know, appeared in England during the last half-century, and, except for the wild work of Burges, I have seen the commentary of no English editor whatever but Paley. Even in Germany separate editions have been rare. In the matter of exegesis my obligations are principally to Paley, Weil and Oberdick. I hope, however, to have contributed much. Where I have totally differed from other editors I have not felt it becoming to indulge in expletives, remembering that my own first impressions have afterwards appeared to me equally deserving of an *inepte* or a *perperam*.

Of Hermann's work I cannot bring myself to entertain such a high opinion as his reputation would seem to warrant. To avoid a charge of presumption I will quote Madvig (Adv. Crit. cap. II. *ad fin.*) for an estimate of Hermann, to which I have of my own judgment come, but which perhaps only a Madvig may confidently enunciate, 'non maximum numerum bonarum emendationum obruit innumerabili inanium et levium opinionum festinanter iactarum multitudine, rursus non raro, ubi libido aut obtrectatio abripuerat, strenuus pravorum defensor.'

For the text of the Medicean I have followed Vitelli's recension (1885). Merkel's has also been in my hands. These, together with the *apparatus criticus* supplied by Wecklein's indispensable collection, practically place the antipodean student on an equality of equipment with the European. I feel strongly how grateful one should be for so helpful a compilation. Before obtaining Wecklein I had in a laborious and unsatisfactory manner collected an *apparatus criticus* from any available sources, but his work has enabled me in many cases to correct the attribution of conjectures, as well as to add many valuable modern suggestions to my lists.

In selecting previous conjectures for mention I have been guided generally by the measure of their apparent plausibility, but sometimes by a wish to shew the necessity of some point of the commentary or translation.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

It is the personified Ἀρά who is apostrophised. She has overcome and carried off one by one the φίλτατα of Clytaemnestra, 'and now' says C. 'you *record as present*, the only hope that was left.' The text παροῦσαν ἐγγράφει requires not emendation but explanation. The metaphor is from one calling a muster-roll or checking an inventory. One who should appear, a thing which should be forthcoming, is either παρών or ἀπών. The recorder therefore ἐγγράφεται παρόντα or ἀπόντα. So the Ἀρά, taking the inventory of τὰ φίλα of Clytaemnestra, which are to be registered as slain, records each as she gathers it in. Finally she secures the last hope of the house and παροῦσαν αὐτὴν ἐγγράφεται.

Every new editor is expected to stand and deliver his principles in the matter of conjectural emendation, and perhaps in somewhat more definite manner than that adopted by Professor Gildersleeve (*quem honoris causa nomino*), who (Pref. Pindar) contents himself with saying that he uses his 'best judgment.'

In the present work there have been assumed as axioms: (i) that, as possession is nine points of the law, and in the matter of MS. reading ninety and nine points, the reading in the text must hold its place until such cause to the contrary can be shewn as will satisfy a rigidly impartial tribunal. The *onus probandi* lies entirely with the impugner of the text. Unfortunately the impartial tribunal can, for the purpose of an editor, only be erected in his own mind, which is liable to err both in knowledge and judgment. Yet, if he is assured of his own conscientiousness, he is justified in giving his verdict so far as his own edition goes, and leaving possible lapses of knowledge and judgment to be corrected by the collective wisdom of his readers:—(ii) that the conditions of dispossession are these. It must either be proved that the reading is an impossibility, or else that in point of grammar or usage it is so abnormal, or in point of relevance so manifestly inappropriate, as to produce a thorough conviction that the MS. is in error. This naturally involves exhaustive examination of the possible significations of the passage as a whole and of the suspected words in particular:—(iii) that the reading substituted on conjecture must approve its claims by satisfying the conditions of palaeography—as a most natural source of the incorrect reading: of sense—as being best suited

to the context: and of tone—as being in use and character suited to the author and his style.

It is of course hard to apply these principles even to the satisfaction of oneself. An ideal editor would require freedom from bias, a capacity for acting the Roman father by his own theories, logical acumen, intuitive perception, sound knowledge of Greek, a faculty for projecting himself into contemporary Greek thought and feeling, together with conscientiousness and industry. Ideals are as rare in this sphere as in all others; yet the least that should be demanded is painstaking; and when one considers the field over which some critics have spread their editions and the rapidity with which they have produced them, one wonders how in one short life they have found the time to weigh and ponder all the *pros* and *cons* of the readings which they reject or propose. There is too much of the 'picking out of plums' in classical work.

There is, it is true, every need to deprecate the wild exhibitions of fireworks which are frequently shot forth under the name of conjectural emendation. If an editor apply himself to a great work such as a drama of Aeschylus or Sophocles, he is bound to remember that thousands of scholars have read the work before, and to pay some deference to their silence about or assent to the text. To expel a word because it seems *prima facie* not the best possible word, and to substitute some other without condescending to shew a probable cause of corruption, to call lines an interpolation because their relevance is unobtrusive, to splash the hurried page with words of the *putide* type, to roundly assert that this or that construction is impossible because the case of a noun does not easily submit itself to a well-known heading of the syntax-book, all this is easy and brings a notoriety more or less honoured. Yet it were better that no such 'work' were done at all. The scientific training of classics might soon cease to exist if the mind were not asked to break itself upon the difficulties, but were allowed to skim airily over them.

Yet while this is true, it by no means follows that the opposite course of keeping rigidly to *Mumpsimus*, and of explaining as the work of a poet all the accumulated errors of ignorant copyists, is any better or more scientific. It frequently renders taste

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (Agam. p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephoroe*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαί τινες γραφεῦσι φαύλοις χρώμενοι καὶ οὐκ ἀντιβάλλοντες...ὅπερ...συμβαίνει...καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar

are grammar of the sense, the evolution of the sentence is altogether intelligible. Similarly most of the peculiar cases of nouns, which Professor Campbell arranges in his introduction to Sophocles, are met halfway by the mind of anyone with the proper feeling for the native flexibility of a Greek case. They are not *impracticable*. In Aeschylus there are constructions similar to these, cases with an easily appreciable accord to the sense, though it may be hard to classify them formally. But there are other constructions which baffle feeling and analysis alike, and which no editor should force himself to uphold.

I cannot acquiesce in the expression of a late distinguished teacher in these colonies (Badham, *Adhortatio ad discipulos Academiae Sydneiensis*), 'scio tragicis fere omnia licere.' The tragedians at least wrote sense, and if not a formal at least a natural grammar. These must be restored to them, though they must be restored from the inside, from the literary and spiritual condition of the poet of ancient Athens, not from the literary and spiritual condition of the nineteenth century.

In conclusion I would ask that some indulgence should be allowed to the shortcomings of a work produced in this part of the world. It is not so much that our literary stores and appliances are insufficient, as that there is a want of that ready help and advice and of that sympathy of pursuit which the European student can enjoy so plentifully.

THE UNIVERSITY, MELBOURNE,
Dec. 1888.

INTRODUCTION.

I. *Analysis of the Play.*
II. *Date of the Play.*
III. *The Trilogy.*
IV. *Manuscripts and Text.*
V. *The Scholia.*
VI. *Technical division of the Play.*

I. Analysis of the Play.

Scene—Number of Chorus—Outline of the action—Ethos.

THE scene, which remains unchanged, lies in the meadow-lands about Lerna (*v.* 47), near the coast south of Argos and the river Erasinus (*v.* 988). In the middle of the stage is represented an artificial mound or natural knoll dedicated to the Gods of athletic games (*v.* 163), of whom Zeus, Apollo, Poseidon and Hermes are directly named (*vv.* 183—195). On the mound stand many (*v.* 196) large (*v.* 444) wooden images (*v.* 442) of these ἀγώνιοι θεοί. The mound itself, which with its images occupies a large space, slopes forward into the orchestra, and at its foot the θυμέλη represents a κανοβωμία (*v.* 196) of the deities of the place. The rest of the orchestra is a level expanse and serves as the ἄλσος of the same gods (*v.* 487).

The chorus of fifty Danaids in oriental attire (*v.* 209), with finely-worked robes (*v.* 409), forehead-bands (*v.* 408), and veils (*v.* 105), enter the orchestra from the passage on the right. They bear in their hands branches of olive wreathed with wool (*v.* 165), and as they advance the Coryphaeus recites the anapaestic πάροδος (*vv.* 1—40). How far their handmaids followed them at this point is very doubtful. Certainly they do not now take their stand with them (see *v.* 945), and if they are

visible at all (as *vv.* 922, 945 seem to shew they are), they must be either grouped at the entrance or inconspicuously seated in the part of the orchestra nearest to it.

The scene is eminently spectacular, and is therein suited both to Aeschylus' natural taste for pomp and also to the comparatively inartistic character of the early drama. (Cf. Arist. Poet. VI. 4 *πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μόριον τραγῳδίας ὁ τῆς ὄψεως κόσμος*, and *ibid.* § 19, *ἡ δὲ ὄψις ψυχαγωγικὸν μὲν ἀτεχνότατον δὲ καὶ ἥκιστα οἰκεῖον τῆς ποιητικῆς*.) It seems unreasonable to doubt that there were fifty persons in the chorus. The legends invariably represent the Danaids as fifty. In *Prom. V.* 853 they are *γέννα πεντηκοντάπαις*, and in *v.* 292 of the present play Belus is called *πεντηκοντάπαις*. It is hard to conceive of a chorus of twelve (Weil) or of fifteen (Hermann, Böckh &c.) speaking of themselves as the fifty daughters of Danaus. The spectators would naturally look for fifty, and if an illusion were practised upon them they would desire to remain unconscious of it. Here they would have no illusion, but an offensive incongruity. Nor is there any difficulty in the way of so large a chorus. The *Supplices* is the earliest extant drama (see 'Date of the Play'), and as the original number of the chorus was fifty, and as fifty, if we may believe Pollux (IV. 110), continued to be the chorus down to the time of the production of the Eumenides, it is hard to see on what grounds the number fifty is denied to this play. The 'Menschengewimmel' of which Oberdick complains would really be no drawback, but the contrary. There is no thrilling action in the piece, and, despite its admirable poetry, it would have fallen flat as a drama if only twelve or fifteen Danaids had provided the spectacle. But with a chorus of fifty the case is different. To watch fifty persons performing their choric motions was to the Athenians of the time in keeping with tradition, it still had 'something to do with Dionysus'. As actors Danaus and Pelasgus have *ῥήσεις* but little developed from the *ῥῆσις* of Thespis' single actor: the chorus is the centre of attraction. The 'Menschengewimmel' is therefore necessary, and as the play advances it grows more spectacular still, till it ends in a grand processsion upon both orchestra and stage.

As the chorus enters, the fugleman recites the *πάροδος*: 'May Zeus receive his suppliants, who, to escape a hated union, have fled from Egypt to Argos, the home of their ancestress Io. O land and all its powers, receive the suppliant and spurn away the oppressor.'

Then arranging themselves in the orchestra they chant, with appropriate gestures and motions, and probably in *ἡμιχόρια*, a lyric passage: 'Next we invoke Epaphus, offspring of Zeus and Io. From him we come, as we can shew. If any native hear us, our tones will remind him

of the sorrowing nightingale. This too is a manner of dirge. O Gods! side with justice against vice and violence. Give us sanctuary. The purposes of Zeus are inscrutable, we only know that his will never fails. Mortals, nay! gods, he lays low in their pride: human wantonness is putting forth new leaves; may he look to it. Thus, though untrained, do I mourn like any dirgewoman. As yet our flight has gone well: may the end be well. Great Father! deliver thy children, and thou, Artemis, thy hapless votaries. Else will we die, appealing from the Olympians to the nether gods. Then what will be the plea of Zeus for deserting his own?'

At this point Danaus, an aged (*v.* 151) and venerable (*v.* 291) man of Egyptian aspect (*v.* 475), shews himself upon the summit of the knoll, whence he is looking towards the left, *i.e.* inland towards Argos. He addresses the chorus (*vv.* 150—177): 'Daughters, show prudence and trust in me. There is need. I see the dust of an approaching host. I see the armed host itself. I know not its mood, but it is best to seek sanctuary on this sacred mound in suppliant posture. And when they come, bear yourselves like modest suppliants. The Argives are quick to take offence.'

The Danaids obediently leave the orchestra and mount the knoll upon the stage, where they doubtless arrange themselves with much spectacular effect. As they advance they invoke the chief gods whose *βρέτη* they observe (*vv.* 178—195). Some further advice from Danaus gives time for the Argive king an old man (*v.* 334), to arrive, attended by an escort of spearmen (*v.* 156). He enters from the left. 'What group of foreign folk is this? No Greeks are thus bedizened. And why do ye come unheralded? Your boughs mark you as suppliants. Speak.' (*vv.* 208—219.) To assure them of his right to ask he tells them how he is king of all Pelasgia. And here Aeschylus introduces one of his geographical and historical lessons, upon the extent of ancient Pelasgia and the derivation of the name Apia (*vv.* 223—244). 'Now' adds the king, 'I have spoken for myself, it is your turn.' 'We are Argives.' He finds it hard to understand how a people of such complexion can be Greeks. 'Ye are more like Libyans, Egyptians, Amazons.' (*vv.* 251—264). By a series of stichomuthic questions and answers on both sides (*vv.* 265—295) the Danaids convince the king of their pedigree from Io. They implore his protection, but from policy he hesitates. The discussion is well worked out (*vv.* 319—468): 'Mighty king, we call to you as the wolf's victim calls to the herdsman.' 'The risk to our country is great.' 'Themis avert it. Respect of the suppliant is the best of worship.' ''Tis a matter for my people, not for

me.' '*You* are the people, for you are sole sovereign. Beware the wrath of heaven.' 'I know not what to do.' 'Remember the undying wrath of Hikesios.' 'But what if your cousins have a just claim?' 'Then will I rather flee the world over than fall into their hands. Choose for the just side.' 'I am no judge. I will not injure and offend my people.' 'Zeus helps the just. Why then fear?' 'This needs much pondering; there is but a choice of evils.' 'Ponder, but choose the cause of piety and pity. As you do, so shall you and yours be requited. Bethink you.' 'I have bethought me, and am on an evil coast. Yet all things may be cured except the shedding of kindred blood.' 'If you will give us no pledge, we will hang ourselves upon these very images.' 'O horrible! Pollution on one hand, bloodshed on the other! Yet the fear of the suppliant's God is greatest, and I decide for you. Old man, betake you with suppliant boughs to the city. Say nothing of me; perhaps the people will of itself espouse your cause.'

The king lends Danaus guides, who lead him away with his arms full of branches (*v.* 460), which he is to lay before the various altars and shrines in the city (*vv.* 469—482). It is now time for the Danaids to resume their places in the orchestra in readiness for the next *στάσιμον*. It is for this purpose that the king bids them leave their boughs by the side of the statues while they themselves descend and move upon the level *ἄλσος*. By this means moreover the knoll is left with a picturesque effect. After some demur the chorus descends, and the king departs to summon the Argive assembly, so that the pity of individuals may have an opportunity of taking a joint practical shape.

There follows an eloquent chorus (*vv.* 503—578) opening with a prayer to Zeus that he will destroy the Egyptians and save themselves. The frantic flight of Io from Argos to Egypt is described. They tell of the birth of Epaphus, and as offspring therefore of Zeus they cry to him for help. 'And is he not almighty?'

Danaus returns alone (*v.* 579): 'All is well and more than well. The assembly was of one mind, thanks to the will of Zeus working through the eloquence of the king.' (*vv.* 579—603.)

As if the poet had in mind the saying *παντὶ μέσῳ κῦδος θεὸς ὤπασεν*, here in the middle of the play, comes the most beautiful lyric composition in Greek drama (*vv.* 604—688). It is a prayer for blessings upon the Argives, a litany for peace, health, concord, wisdom, fertility in men, flocks, herds, and the fruits of the field, and for gladsomeness everywhere. And then, in a graver tone, as the means to attaining these blessings, a prayer that the Argives remain loyal at home, just in their

dealings with their neighbours, mindful of their religious duties and their ancestral traditions.

Meanwhile Danaus is once more upon the knoll (*v.* 692), gazing seawards. Turning to his daughters: 'Your prayers for the Argives are wise: but now look to yourselves; for I see the Egyptian fleet at hand. I know it well. It nears. It is close to shore. Be ready to take refuge here once more, while I seek help.' (*vv.* 689—712.) As he descends and is about to leave the stage his terrified daughters shriek: 'The Egyptians are savage, impious and beastlike; they care neither for god nor man.' Danaus endeavours to reassure them, and as he departs says 'There is time yet: the landing of an army is no easy thing.' (*vv.* 713—754.) The chorus, left to itself, chants the next *στάσιμον*. 'Would I could vanish under earth or into the sky. There is no escape. Yet rather death than these loathed embraces! Oh, for some high peak or precipice whence to dash myself: for in death there is no more sorrow. O, cry to heaven! Almighty father, shield the poor suppliant from the wicked pursuer.' (*vv.* 755—798.)

At this point the MSS. become exceedingly corrupt. The development of the action is nevertheless plain. There enters from the right an Egyptian herald, accompanied by a number of mariners (for it is absurd to imagine one man proving so formidable to all the chorus or pretending to drag them away). At sight of him the Danaids call on each other to fly to the mound and the statues, and to these they cling in various attitudes of terror. He threatens and boasts, they implore and appeal to heaven (*vv.* 799—870). At last the Egyptians lay hands upon them and are about to drag them away by their garments and hair, when the king suddenly enters with his escort (*v.* 879). 'Sirrah! this conduct from a barbarian to Greeks! you will find yourself mistaken.' 'I claim my own. I care not for you or your gods.' 'Begone.' 'I go, but my masters shall settle this quarrel with you, and blood shall be the payment.' 'Nay, you and your masters shall find you have to deal with men.' (*vv.* 879—921.)

The herald and his men go off defiantly, and Pelasgus bids the Danaids take their handmaids and make their way to the city, where they will find homes freely offered. The chorus descend into the orchestra and prepare for the way. The king departs to the city to send Danaus, while the Danaids arrange themselves with their fifty handmaids in order of procession. These movements take some time, and the interval allows of the arrival of Danaus, attended by a bodyguard of spearmen (*v.* 953). These upon the stage and the 100 persons in the orchestra combine to make a highly magnificent final spectacle.

Danaus (*vv.* 948—981) recounts the favours of the Argives and warns his daughters of the dangers and slanders to which their charms expose them. The play ends with an ἐξοδικὸν μέλος of two ἡμιχόρια, which however unite in a final prayer at *v.* 1030. 'Henceforth hymn we the gods of Argos, not of Nile. Artemis save us. Not that we forget Cypris, but that subtle goddess should be attended by Yearning and Persuasion, Music and the Loves. Yet I fear troubles to come. Still, fate is fate, and Zeus knows what is to be. Only we pray that he may deliver us as he did Io. May judgment side with justice.'

The character-drawing of the *Supplices*, though consistent so far as it goes, is for the most part little more than conventional outline.

Danaus combines the qualities which are looked for in the βούλαρχος πατήρ. He shews a calm discretion and a Polonius-like sententiousness befitting the former, and an affectionate authority befitting the latter, part of the character. He is πρόνοος but also εὐθαρσής. He sets a high value upon his own experience of life, and is generally of the same type with Oceanus in the *Prometheus* and with the chorus of old men in the *Persae*.

The character of Pelasgus is somewhat more fully delineated. He is a fitting representative of nominally absolute monarchy practically limited by public opinion (*vv.* 345 *sqq.*). This indeed was the only type of king likely to engage the sympathies of an Athenian audience at the time of the production of this play (see 'Date'), when the memory of the τύραννοι was still fresh. His manner is courteous but decided (*vv.* 491 *sqq.*). He is religious. He does not shirk his responsibilities, yet is cautious and anxious for the goodwill of his people. None the less on occasion he knows how to conduct himself royally and like a chivalrous Greek (*vv.* 879 *sqq.*).

The Danaids themselves, the virtual protagonists, are, after the manner of their sex, prayerful, trustful, despairing, grateful, reproachful, resolute as circumstances change. The character-drawing is in their case most true and natural, and fully makes up for the lack of colour in the rest. Yet even the rest are sufficiently elaborated for the poet's purpose, since οὐχ ὅπως τὰ ἤθη μιμήσωνται πράττουσιν, ἀλλὰ τὰ ἤθη συμπαραλαμβάνουσι διὰ τὰς πράξεις (Arist. Poet. VI. § 10).

The tone of the piece is altogether healthy and its moral clear. Its dominant note is self-restraint, ἐγκράτεια. It is full of warnings against ὕβρις, against ὑψίπυργοι ἐλπίδες, and against immodesty in look and talk. 'What a man sows that shall he reap' (*v.* 411). In sacred matters there is a καιρός, μηδὲν ἀγάζειν (*v.* 1029). εὐνομία, δίκη, εὐσέβεια—loyalty,

justice, religion—are the chief blessings of a state (vv. 646 *sqq.*). Thus early Aeschylus asserts in simple language the creed which he afterwards consistently promulgates, with more awfulness but less distinctness, in the *Prometheus*, the *Septem* and the *Oresteia*, a creed however which was not his alone, but which formed part of what has been aptly called the 'catechism' of contemporary Hellas.

The aristocratical leanings of Aeschylus are pretty clearly expressed in *vv.* 677—680, and his religious conservatism in the verses that follow.

It is impossible to know the man Aeschylus fully without this play. In it he unfolds himself more directly than elsewhere. He is more Hellenic, less Hebraic; more the *poeta*, less the *vates*. His moral lessons are here set forth in the touching language of prayerful women or the sage maxims of hoary counsellors, instead of being hurled forth in the thunder of the *Prometheus* or written in the crimson blood of the *Oresteia*. And there are not wanting those on whom the former mode of teaching makes a deeper impression than the latter.

II. Date of the Play.

The evidence for the date of the *Supplices* is wholly internal. There are those who, desiring to read a motive of contemporary history into every drama, seek to fix the date by connecting it with some period at which the foreign politics of Athens were specially concerned with both Argos and Egypt. Hence Böckh, Kruse, Müller and others assign it to the year 461 B.C., at which time (probably, though it may not have been till the following year—Grote is uncertain, *c.* XLV.) the Athenian fleet was engaged in Egypt and Athens was forming an alliance with Argos (Grote, *ibid.*). Yet neither in the case of Argos nor yet in that of Egypt is this connection probable. In history the Athenian fleet goes to fight *for* the Egyptians, who are in revolt against Persia: in the play all is hostility to Egypt. And in the matter of the Argive alliance the transitions of foreign policy were too abrupt, and confidence in a protemporaneous ally too unstable, to allow of a poet leisurely shaping out and composing a trilogy for the purpose of commending Argos.

If the political element is to be pressed, it were better to leave to one of the two, either Egypt or Argos, but a secondary place in the motive. We might well regard the Egyptians as representatives of orientals in general, and suppose an allusion to that threatened attack on Attica by the Persians which subsequently took place at Marathon. The words of *v.* 920 ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας εὑρήσετε would

strike the right note, if such were the reference. It should also be remembered that an Egyptian contingent was very prominent in the Persian fleet. And the prayer in *vv.* 34—37 for the destruction of the Egyptian fleet by a storm may not unnaturally be suggested by the fact that in the first attempt upon Greece, made by Mardonius (493—492 B.C.), the Persian fleet was entirely disabled by an extraordinary storm off Mt Athos, 300 ships and 20,000 men being lost.

Or if the reference is made to apply more specifically to Argos, we should look for an earlier date than 461 B.C. at which the good wishes towards Argos (*vv.* 604—688) are appropriate. Putting the play early on grounds of composition, we should not be very bold in understanding the prayer that 'fire and sword lay not waste Argos and empty it of its men (ἀνδρῶν κενῶσαι)' to refer to comparatively recent events, when Sparta had so devastated it (494 B.C. cf. Hdt. VI. 83 Ἄργος ἀνδρῶν ἐχηρώθη).

If we press either of these views it should be the former. Anticipation of attack from the east is uppermost, the reference to the past troubles of Argos is incidental. And it may be noted, as in keeping with this theory of the play, that the spirit of the piece is distinctly Panhellenic. There are no separate states Argos, Sparta, Athens &c., but one Pelasgia embracing all continental Hellas. If therefore the intent of the piece is political, it may best, I believe, be assumed that the play was composed in the year 492 or 491 B.C., when the oriental attack was anticipated; that in view of resistance Aeschylus wishes to evoke the Panhellenic sentiment or bring to remembrance the Panhellenic fact; and that the prayers for Argos refer on the one hand to the late sufferings of Argos in particular at the hands of Sparta, on the other to the harms that all Hellas meets with through its internal dissensions, which are in a manner στάσις rather than πόλεμος. To Aeschylus a war of Sparta with Argos is ἐμφύλιος.

I venture to think this view a probable one, though without maintaining that the political purpose was primary. A work of art is not written to the order of political circumstances. Shakspere did not compose *Henry V.* because of a contemplated war with France, though he utilises his subject for the evoking of patriotic sentiments. At Athens dramatic competitions were regular and frequent, and the plays presented became numerous and varied. The poet's first requirement was a new and suitable subject for a trilogy: he must draw upon a myth, a legend, or on history, as in the *Prometheus*, the *Septem* and the *Persae* respectively. Aeschylus found such a subject in the story of the Danaids. And where else could he lay the scene but in Argos? And

who else could the pursuers be but Egyptians? The dramatisation of the incident is the first thing; the political lessons it may be made to convey by deft handling are but secondary. Those lessons I believe to be the lessons suggested above, more appropriate to the year 492—491 B.C. than to any other.

In regard to the evidence afforded by the composition, there are considerations which must occur to every reader. We cannot but observe: (i) the very subordinate part which ῥῆσις occupies; (ii) the spectacular nature of the piece, and the absence of action or true περιπέτεια; (iii) the faintness of the character-drawing in the case of persons not members of the chorus; (iv) the epic simplicity of the language and generally of the thought; (v) the peculiar beauty and simplicity of the choral odes.

All these are indications of early production. They point to a period of Aeschylus' literary life when (to consider these characteristics in the same order), (i) the relative position of chorus and actors was the contrary of that which they occupied at the time of the perfection of the drama. So far is this the case, and so obviously is the chorus protagonist, that it is the chorus and not Danaus who hold discussion with the king, though all are present at the same time:—(ii) the chorus consisted of 50 persons and the performance mostly of their chants and orchestral movements. This represents a stage of composition strangely inartistic as compared with that of the *Oresteia*:—(iii) the analysis of individual passion was not far advanced or considered: the actor is still only a sort of necessity, a means of connecting the plot, which does not centre upon him but upon the chorus:—(iv) the mind of Aeschylus had not passed into that condition in which, meditating on profound problems of destiny, and being in a state of exaltation, it clothes itself but imperfectly in language of a corresponding profundity or exaltation. It was a tendency with Aeschylus (as it is with Browning and was with Carlyle) to grow more obscure and contorted in style with advancing age. The terms ξυμβαλεῖν οὐ ῥᾴδιος and κομποφακελορρήμων could not have been applied, even by an opponent, to one who had always written in the style of the *Supplices*:—(v) the youthful mind of the poet was less gloomy, already indeed Hebraic in its fervour, but with much of the Hellenic lightsomeness as yet. The theology of Aeschylus, says Keble, was in general '*maestior quodammodo*'. The *maestitia* does not appear in any marked degree in the *Supplices*.

These qualities, so characteristic of the early drama and of poetic youth, might perhaps count for little individually, but in the aggregate they form a great body of evidence, and, to my mind, place the work

considerably earlier than any other of those of Aeschylus now extant. In the *Septem*, for instance, besides the indications of darkening style, the part of the chorus is curtailed, and the character-drawing is stronger. In the *Prometheus*, which is generally placed early, the chorus is of little account, the problem of fate and freewill fills much of the poet's contemplation, the language, though grammatically simple, is more αὐθαδόστομος, the character-drawing is that of a mature conception.

On these historical and literary arguments I set the year 492—491 B.C. as the probable date of the play. The age of Aeschylus was 33.

III. The Trilogy.

The incompleteness of this drama is very apparent. No play (unless it be the *Prometheus*) ends so clearly with the suggestion 'to be continued'. The *Supplices* forms in fact but a dramatised prologue. The περιπέτεια is still to come. The *Agamemnon*, *Choephoroe*, and *Eumenides*, united with perfect art into one grand whole, are yet in a sense complete in themselves: each has its separate culmination of interest, a καταστροφή worthy of independent exhibition. Not so the *Supplices*. τραγῳδία is μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης (Arist. Poet. VI. § 2), but the action of this play is not τελεία, nor has it μέγεθος. The repulse of the Egyptian herald cannot be a proper περιπέτεια i.e. ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή (Arist. Poet. XI. § 1).

Some editors imagine our play to have been the second of the trilogy, but there are two strong arguments against the supposition. (i) If another had preceded, it would have been altogether inartistic for the Danaids to repeat in this drama the story which had been told in the action of its predecessor. The present piece renders any previous chapter dramatically inconceivable. (ii) If, as seems entirely necessary, the trilogy embraced 'the beginning middle and end' of some great action (Arist. Poet. VII. § 2), it must have comprised the ultimate success of the Aegyptidae, the murder of them, and a special treatment of the action of Hypermnestra. If, however, the *Supplices* is the middle play, it is inconceivable that the marriage, the murder and the conclusion can have been compressed into the single remaining piece. Nor should the middle play fail in dramatic effect, as this certainly does.

As to what course was taken by the two following plays it is impossible to do more than guess. Aeschylus, like all poets, varies the details of a legend or myth to suit his immediate purpose, only keeping

generally to the traditional outline. The wanderings of Io in the *Supplices* are very different from her wanderings in the *Prometheus*. Danaus (cf. Danae) and his daughters are in some way connected with the much-prized water of πολυδίψιον Ἄργος, and a myth which had such a beginning was evidently capable of infinite variation in particulars. From Apollodorus (II. 1. 5), Pausanias (II. 19. 6), the scholiast on Eur. Or. 859 and other records, it appears that the sum of the various versions of the Danaid myth amounts to this, so far as concerns this trilogy. Danaus becomes king of Argos in place of Pelasgus, though why or how can only be guessed at. (Weil, Oberdick and others fancy that Pelasgus departed to his northern kingdom, perhaps through ill-success against the Egyptians. That he left in disgrace is out of the question, for there is nothing in the *Supplices* derogatory to Pelasgus, but quite the contrary. It is further possible that he fell in battle. We do not, however, know that Aeschylus did dispose of him in favour of Danaus at all.) In the conflict with the Egyptians it results either that the Argives are defeated, or else (Schol. Eur. *loc. cit.*) that recourse was had to arbitration and the marriage-claim allowed. In any case for Aeschylus the submission even to arbitration implies a virtual defeat of the Argives, who would otherwise be guilty of breaking a solemn promise. The Danaids, being compelled to marry their cousins, do so with the intention of killing them, acting under the advice of their βούλαρχος Danaus, and with the connivance of the Argive people. The murders take place, except in the case of Lynceus, who, being less ὑβριστής, is spared by Hypermnestra. For this act of disobedience, which leaves an enemy and avenger in the field, Hypermnestra is arraigned before a tribunal of Argives, where she is defended by Aphrodite herself and acquitted.

That the trilogy contained most of the foregoing matter is agreed, though it is hopeless and useless to speculate upon questions of detail.

Hermann guesses that the lost θαλαμοποιοί was the second play, and that it derived its name from the construction of the bridal chambers, the title referring to the Danaids themselves. The θαλαμοποιοί is named by Pollux (VII. 122), who quotes from it the corrupt

ἀλλ' ὁ μέν τις Λέσβιον φατνώματι
κῦμ' ἐν τριγώνοις ἐκπεραινέτω ῥυθμοῖς,

—which is really all we know of it.

There was also a play of Aeschylus called Αἰγύπτιοι, about which we only know that it contained 'Zagreus' as a name for Pluto. It has been suggested that the *fragmenta incerta* δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι and ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός belonged to this second

play, and it is easy to imagine suitable contents for these γνῶμαι. We must not, however, confound a guess with a scientific process.

The third play is with great probability supposed to have been the [illegible], a name occasionally misapplied to the Supplices e.g. Strabo v. [illegible], from which Hesychius quotes [illegible] (which reminds us of Danaus and his [illegible] cf. [illegible] 585), and the scholiast on Pind. Pyth. [illegible] quotes the corrupt

[illegible]
[illegible]
[illegible]

Athenaeus [illegible] adds the lines (= Aesch. *frag.* 45) ἐρᾷ μὲν ἁγνὸς [illegible], which are given as a speech of Aphrodite, and were probably spoken in defence of Hypermnestra.

The Satyric play was most likely the [illegible]. For the story see Apollodorus [illegible], Hygin. fab. [illegible], Ovid. Met. [illegible] 285, Prop. II. 26. 47 &c. Amymone is one of the Danaids, who, while seeking water from Lerna (another [illegible]), is assailed by a satyr and delivered by Poseidon. The trident which Poseidon had hurled at the satyr produced three springs, one of which was called Amymone. Fragments of this play are [illegible] (from Ammonius), [illegible] (Athenaeus xv. 690 c), and [illegible] (Hesychius).

On the whole the most probable course of the trilogy was thus: (1) the *Supplices*: (2) a play, name unknown, perhaps [illegible], reporting the defeat of the Argives, and containing the deliberation and execution of the murder: (3) the 'Danaids', containing the trial of Hypermnestra. These were followed by the satyric play [illegible].

IV. Manuscripts and Text.

The MSS. containing the *Supplices* are four—

(i) Cod. Mediceus or Laurentianus, in the Laurentian library (xxxii. 9), containing Aeschylus, Sophocles and the *Argonautica* of Apollonius. A great part of the *Agamemnon* is missing from this MS. It is dated by the best authorities at about the beginning of the 11th century, and is probably the production of a Byzantine copying-house. It contains scholia in half-uncials by a somewhat better hand. This is called the second hand (*m*) by Vitelli, and many corrections by it will be found in the critical notes. There are further corrections and addi-

tional scholia by two hands of apparently the 14th century (*m'* Vitelli). The MS. is regularly quoted as M.

(ii) Cod. Guelferbytanus, assigned to the 15th century. The *Supplices* and *Oresteia* are in another and later hand than the rest.

(iii) Cod. Parisinus, assigned to the latter part of the 15th century.

(iv) Cod. Escorialensis, a paper MS. of the 16th century. The *Supplices* is the only part of Aeschylus which it contains.

The remaining MSS. of Aeschylus (Marcianus or Bessarionis of 13th century, Florentinus of 14th, Venetus of 15th, Augustanus of 16th, and Farnesianus 14th (?)) do not contain this play.

It is usual to regard M as the parent of all other existing MSS. of Aeschylus, and where the latter differ from M the divergence is put down to conjecture of their copyists. But Keck and others rather assume a common source for the Medicean and the rest than a filiation of the rest to the Medicean. As examples of readings in the *Supplices* in which MSS. disagree we may take

69.	*ηβαι* M.	*ἢ καὶ* Guelf.
70.	*ἑτοίμως* M.	*ἑτύμως* (*sic*) Guelf.
73.	*ἄρης* M.	*ἀρῆς* Guelf.
530.	*ὁρῶν* M. *ὄρῶν* (*m*).	*ὀρῶν* Guelf. Esc.
549.	*τὰν δ' αὖ* M.	*τὰ δ' αὖ* Guelf. (first hand).
595.	*Ζηνὸς κότον* M.	*Διὸς κότον* Guelf.
608.	*ἀμέμπτων* M.	*ἄμεμπτος* Guelf.
739.	*κρείσσων* (ους above) M.	*κρείσσονας* Guelf.
766.	*ἐν σαργάναις* M.	*ἐν ἀρτάναις* Par.
767.	*τῶδ' ἐχριμφθῆν χροῖν* M.	*τῷδ' ἐγχριμφθῆναι χεροῖν* Guelf. *τῷδε χριμφθῆναι* Par. *χροῒ* Esc.
952.	*φίλου* (ως above) M.	*φίλους* Guelf.
995.	*θελεμὸν* M.	*θαλερὸν* Par.
1000.	*κυθερείας* M.	*κυθέρειος* Guelf.
1031.	*γάμου* M.	*γάμον* Par.

Considering the number of cases of agreement in errors and peculiarities these divergences are not striking, and it can reasonably be urged that *ἀρτάναις* (766), *τῷδε χριμφθῆναι* (767), *θαλερὸν* (995) of Par. are emendations, the first two being right and the last not improbable. This, however, is of course incapable of proof. In *v.* 1031 *γάμον* of Par. is, I believe, the true reading accidentally preserved, whereas M

gives *γάμου*, by a corrupt adaptation to the erroneous *ἀποστεροίη*; though it may be argued on the contrary that *γάμον* of Par. really owes its origin to nothing better than attraction to the following accusative adjectives *δυσάνορα δάϊον*, which stand in need of a noun. Turning to Guelf., it might appear that *κρείσσονας* (739), *ὁρῶν* (530), *φίλους* (952) are conjectures, though the last is curious enough as a conjecture in the unemended context. *κυθέρειος* (1000) might be put down as an attraction to *γάμος*, and *ἀρῆς* (73) as a sagacious correction; but it is not so easy to see how the correct *τὰ δ' αὖ* (549) came to be written, nor how *ἄμεμπτος* (608) could be any attempt to emend *ἀμέμπτων*. If it be held that *ἐτύμως* (70) was a mistake in writing from dictation (*οι* and *υ*), then *ἄμεμπτος* is a similar error for *ἀμέμπτως* (*ω* and *ο*), which implies a different reading to that of M. A very striking discrepancy occurs in *v.* 112, which is not to be disposed of so readily. If Guelf. be rightly reported, it gives *ἐνγαγρονγις* for the *εὐγακόννις* of M. The right reading is, I believe, *σὺν, γᾶ, γνοίης*, and, if this be true, Guelf. cannot but point to an independent source. So *v.* 88 while M gives *φρόνημά πως* Guelf. gives *φρονηματόως* 'sed *το* in *π* mutato' (Hermann). The true reading seems to be *φρονήματ' οὐκ*. *v.* 396 M has *προδῶς* Guelf. *προδὼς*, where *προδοὺς* is desired. *v.* 535 M has *εἰσικνουμένου* but Guelf. -*η*, the true reading being (see note) *ἐγκυκλουμένα*. *v.* 723 M gives *ἐπὶ τάχει* and Guelf. *ἐπὶ τύχει*, where *ἐπιτυχεῖς* is to be read.

These differences can hardly be put down to copyists' conjectures, nor can the difference in *v.* 112 and *v.* 723 be put down to miscopying. I am therefore at present disposed to think that Guelf. at least is not derived from M, and am doubtful whether Par. is so.

m appears to have been the *διορθωτής*, who had before him the archetype of M or some other older copy. This is proved by his insertion of the lines 497—499, which had been omitted in the copying. The tendency of his corrections is generally right, though his remarks (if they be his own) shew that he had no conception of metre. For instance *v.* 280 *οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας* (*πέδας* M) he notes *οἶμαι παῖδες*, in *v.* 405 *οἶμαι μήτι τλαίης* where the scansion *μήτι τλῇς* is required, and in *v.* 907 he suggests *ἴσως γ' αὐτὸς χ' οἱ ξυνέμποροι* for the senārius. His metre being thus bad, it is clear that the correction *v.* 488 *βέβηλον ἄλσος ἂν* for *β. ἂν ἄλσος* comes from inspection of an older copy. His accentuation is also faulty e.g. *ὁμαῖμον* (428), *ὄρων* (530).

The note on *v.* 405 *μήτι τλαίης* for *μήτι τ' αιας* of M might seem to indicate that his copy was in uncials (Λ for A), but it is not impossible that he was making (or perhaps only recording) a conjectural emendation of value.

If we suppose, as we must, that the διορθωτής read his original copy carefully through, comparing the Medicean apograph with it and adding scholia and corrections, it will appear that the copyist of M was not so careless as has been supposed. There is no need to vent our choler on a scribe who misrepresented his original in so few instances as the writer of M seems to have done, even if we admit that all the changes made by *m* were actually the readings of that original, and that the writer of M did indeed misrepresent these. One token of his faithfulness to his copy is to be found in *v.* 65, where he writes φόλους. φόλους is of course wrong, but *m* does not correct it, and therefore presumably it was in the original. *m'* alters to the obvious-looking φίλους. But the true reading is φόβους, and we may be thankful to the writer of M for keeping close to his corrupt copy. It was not his business to emend or conjecture. Mr E. M. Thompson thinks M is copied from a not much older minuscule MS. If so, such a mistake as φόλους for φόβους might be made by the copyist of M and might also elude the vigilance of *m*, though it is probable that the minuscule archetype itself was a copy of another in minuscules, and that the corruption λ for β (quite possible in minuscules and only possible in them) was made at the time of that previous transcription.

Whatever the archetype of M may have been, it is at least certain that it was full of corruptions largely dating from very early times. The play of the *Supplices* had been transmitted from the time of its composition (1) with μεταχαρακτηρισμός, (2) through copies in *litterae quadratae* with confusions of e.g. Α and Λ, Τ and Ι (= Ζ), through cursive uncials, and after circ. 200 B.C. with misspellings between ει and ι, ηι and ει, which misspellings advanced until in the imperial times they affected αι, and ε, οι and υ, ω and ο, η and ῑ, η and ε &c.; (3) through the later majuscule MSS. with their confusing abbreviations and new forms, and ultimately into (4) minuscules, with confusions of η, β, κ, μ &c. Without doubt errors occurred in each stage of the transmission. At what period the uncial mistakes of the *Supplices* first occurred it is impossible to say definitely. Some of them no doubt are pre-Alexandrine, the most serious of them were apparently in existence before even the earliest of our scholia were written. Some on the contrary, from their obvious meaninglessness, must be comparatively late e.g. ἀρΟεντ' for ἀρΘεντ' (*v.* 2), θεΑκτορι for θεΛκτορι (1008).

Absolutely certain instances of uncial corruption in our play besides these two are κεΑσαι for κεΛσαι (15), ἔΟεν for ἔΘεν (59), δεΑπιδων for δεΛπιδων (85), Αιvοισινη for Λινοσινεῖ (104), αναΙνευοι for αναΓνευοι (200), αιΔνης for αιΑνης (228), πεΔας for πεΛας (280), Δεξομενον for

Λεξομενον (829), κΑΤω for κΛΥω (891). These have all been easily emended, but it is only natural to suppose that some considerable proportion of the corruptions still remaining are due to similar, but more complicated, mistakes in the reading of uncials: and if on examining the uncials it be found that by a slight and natural change in them not only a good sense but the desired sense can be restored to a passage; and if, when the correction is made, the passage gains in poetical value; then the correction may be accepted as at least fit for incorporation in the text of the particular editor who believes himself to have made the discovery. *Whether such a change, if palaeographically natural in itself, produces in the passage a great or a small change of meaning, is no real criterion of its boldness as a conjecture.* Thus in *v.* 125 κόρα, ἔχουσα σέμν' ἐνώπι' ἀσφαλές has a sense entirely different from that of κόρα, λέχους ἄσεμν' ἐν Ὦπιδι σφάλασα to which I emend it. I insert Λ after A, read ΔΙ for A, and redivide the words, and the boldness of this alteration is clearly to be measured, not by the shock it may give to a reader's previous conception of the passage, but by the amount of the literal change, presupposing the necessity of some change being made.

The more obvious of these uncial corruptions have been corrected, e.g. where Γ and T, Θ and O are interchanged, and where the corrupt letter either makes no Greek word at all or else one which is out of the question. There must be, however, many corruptions of a more intricate nature, in which two or more letters have from various causes and perhaps at various times been misrepresented; and in proportion to the number of letters so corrupted the difficulty of certain emendation increases. If one letter was changed another would frequently follow, and when Greek was a thing understood as well as copied, a copyist would not unfrequently read a whole word amiss, because of a considerable general resemblance and of the effect produced on his mind by certain prominent letters. Thus Cho. 734 Αἴγισθον ἡ κρατοῦσα τοὺς ξένους καλεῖν ὅπως τάχιστ' ἄνωγεν is surely not so scientifically altered to τοῖς ξένοις as it would be by reading ΤΟΥCΤЄΓΟΥC for ΤΟΥCΞЄΝΟΥC *i.e.* ἡ κρατοῦσα τοῦ στέγους (= ἡ στέγαρχος cf. γυνὴ τόπαρχος 664). This gives grammar and appropriate sense, since the servants of the house spurn Aegisthus as their master and recognise only Clytaemnestra. So in P. V. 795 the Graiae are spoken of as τρεῖς κυκνόμορφοι. κυκνόμορφοι cannot = 'swan-*plumed*', but must = 'swan-*shaped*', and this the Graiae were not. τρЄΙCΚΥΚΝομορφοι is most likely an error for τρЄΙCΙCΧΝομορφοι *i.e.* τρεῖς ἰσχνόμορφοι 'lean hags' (Κ for ΙC).

In the present play among other instances I deduce from uncials the corrections 10 'Ξονοταζόμενοι for τ' ὀνοταζόμενοι, 69 τελΟCЄνδοντες for

τελΕΟνδοντες, 96 μετΑΛΓους for μετΑΓΝους, 148 αΓαν for αΤαν, 228 Αλlος for ΑλΓος, 355 εΑν for εΛειν, 460 τΟlουτους for τΕΤουτους, 535 εΓΚΥΚΛουμενα for εΙCΙΚΝουμένου, 876 αCΕπτ' for αΕπτ', 927 CΥΖΥΓους for ΕΝΤΥΧους, 970 ανΕωσμένην for ανΘωσμένην.

Each succeeding editor who essays the correction of the MSS. must find his task harder. The more obvious blunders have been cleared away. They speak for themselves. The more difficult are left. They are perhaps also more plausible, so that the arguments which shake their authority must be less effective as against the possibility of their being right after all; and furthermore any attempt at restoration involves more changes or apparently bolder changes than those which make the critical fame of a Turnebus, Auratus, Canter or Bentley.

There are also in this play as in nearly all others many instances of that other kind of mistake, which arises not so much from simple confusion of one quadrate or cursive with another, as from an illusion suggesting a word of general similarity, *i.e.* from that form of inattention which results in the substitution of one word for another of quite different meaning but of similar shape and sound. The word or part of a compound so substituted is near enough to the true word to make it quite comprehensible how the mistake arose, while from its metrical impossibility or its irrelevance it shews that it is a mistake and nothing more. Certain instances already corrected in the *Supplices* are e.g. 93 τὸ θάλος for τεθαλώς, 317 πέφυκα for πέφρικα, 349 χρόνοις for θρόνοις, 350 ἄλγος for ἄγος, 465 οἶκτος εἰσιδών for οἰκτίσας ἰδών, 480 ἀστίκτους for ἀστικούς, 528 Μουσῶν for Μυσῶν, 657 λόγους for λόχους, 674 μοῦσαι θεαί τ' for μοῦσαν θείατ' &c.

In correcting such errors much caution is necessary. The corruption happens to be a Greek word and may by accident have some sort of sense in the place which it has usurped, and by sacrificing much point or attributing some far-fetched significance we may manage to interpret it. There is plainly no certain criterion for such cases. If an editor can in any way construe a passage and extract a meaning he is bound not to conceal the fact from himself or his readers. The decision as to whether he shall alter the suspected word or not must depend upon his discretion, upon a preponderance of considerations. According to the extent of that preponderance he will retain the word in the text and challenge it in the note, or displace it from the text and justify the action in the note. Of emendations of this kind in the present edition are 50 χρόνου for λόγους, 65 ποιμαίνουσα for δειμαίνουσα, 121 με δάμαρτος for μέγα ματρός, 186 ἶνιν for ὄρνιν, 195 ἀλλ' εὑρεθεὶς for ἐλευθέροις, 211 τὸ πᾶν for τόπων, 219 τορόν τι for παρόντι, 222 ῥήτορ' for τηρόν, 231 Χαόνων

for Παιόνων, 268 τῆς δηχθῆναι for τις μιχθῆναι, 380 ποθέν for πόλει, 422 προειμένων for πορθουμένων, 427 μείλιγμα for ἄλγεινα and κἀντικηλητήρια for κάρτα κινητήρια, 481 κἂν ξυμβολαῖσιν for καὶ ξυμβόλοισιν, 568 ἔξοχά που for ἐξ Ἐπάφου, 723 ἐπιτυχεῖς σκοποῦ for ἐπὶ τύχει κότῳ, 729 ἀλλόφρονες for δολόφρονες, 734 βέλη for σέβη, 739 τρὶς for τοὺς, 752 τηροῦσα for ταρβοῦσα, 762 σκέπαρ for κέαρ, 766 στόχου for χρόνου, 851 ἀπογράψειεν for ἀποτρέψειεν, 883 ὀρθώσας φανεῖ for ὤρθωσας φρενεί (*sic*), 892 μάθοιμ' ἂν for ἄγοιμ' ἄν, 903 βλάβῃ for λαβῇ, 969 καὶ σώματα for καρπώματα, 1034 κατάστασιν for κατασχέθων (*sic*).

Errors in the division of words are too common to require comment. Clear instances in the *Supplices* are 30 δεσμὸν for δ' ἑσμὸν, 176 εἶξεν ᾗ for εἷ ξένη, 233 τἄπειτα δὲ for τἀπὶ τάδε, 585 ἂν ἡβήσαιμι for ἀνηβῆσαί με, 601 ἔκλαναν εὐκληρῆρος for ἔκραν' ἄνευ κληρῆρος, 690 μῆτρες ἀεὶ for μὴ τρέσῃτ'.

There are many places in Aeschylus which still remain to be corrected by a rectification of division. Thus Cho. 715 αἰνῶ δὲ πράσσειν ὡς ἐπευθύνῳ τάδε, I should emend to ἐπ' εὐθύνῳ 'as in the presence of an overseer'. So Cho. 605 μήσατο πυρδαῆ τινα πρόνοιαν read πυρδαῆτιν ἀπόνοιαν, and S. c. T. 434 for στομαργός read στόμ' ἀργός.

In this edition are introduced changes of this kind in e.g. 97 τοιαῦτ' ἀμαθέ' ἀμελέα for τοιαῦτα πάθεα μέλεα, 121 με δάμαρτος for μέγα ματρός, 249 σπέρμα τ' for σπέρματ', 986 ἄστυδ', ἄνακτας for ἀστυάνακτας.

The flexion-endings are frequently wrongly given e.g. 6 δημηλασίᾳ (-αν), 43 ἐπιπνοίαις (-ας), 61 φιλοδύρτοις (-ος), 587 λόγων (-ον), 666 πᾶσα (πάσᾳ), 909 λόγοις (-ος), 1011 ἐπίπνοιαι (-ας). An examination will shew that most of these are not mere errors of copying due to compendious signs, but are errors of shallow reading, being assimilated to an agreement with the nearest word. We need not accept as authorities on Greek cases persons who could write of οὔτιν' that it is οὔτινι, or of χεῖρ' (735) that it is χειρὶ τὸ ἐντελές.

In the matter of lacunae and transpositions very little sound work can be done. There is no more slippery business than that of rearrangement. Experience proves that the re-arrangements made by one editor are entirely unsatisfactory to another, and it is frequently found that the MS. order will vindicate itself all at once in the most striking manner. I trust the commentary and translation will make some favourite transpositions in the *Supplices* appear not only unnecessary but positively wrong (see especially *vv.* 181 *sqq.*, 902 *sqq.*, 966 *sqq.*). That there are omissions and lacunae in the play is certain (see *vv.* 287, 335, 554), but I believe them to be very small, and no more than are indicated in the text here offered.

Of interpolations I find none, and could wish that less misdirected ingenuity were displayed by the learned Germans in this department of criticism.

V. The Scholia.

The scholia of the *Supplices*, rather scanty in number, are of two kinds. Some are certainly very old as compared with M, others are comparatively modern. The former, which date from Alexandrine times and are selected from the ὑπομνήματα of the Alexandrine philologers, are occasionally valuable: the latter, which are to be ascribed to the later Byzantines, are largely erroneous, not to say inept. In neither case can anything more definite be said of the date of composition, nor is there always a certain means of distinguishing the two classes, unless we refer to the later period all that are useless or shew a barbarous conception of language and metre. Of the earlier and more concise scholia of Greek MSS. in general it may be said (i) that the composers of them had access to a large literature now lost, (ii) that they had before them a text more pure than ours or than any text which is likely to have been the immediate predecessor of ours.

It is, however, easy to set too high a value upon these annotations both in point of antiquity and of textual authority. And it is easy to misread the scholia themselves. Often when they at first sight appear to indicate some other reading than that of the text, they prove on closer examination to be attempted explanations of that very text. As regards Aeschylus in particular it must be premised that he was not a favourite subject of Alexandrine comment. The *interpretatio poetarum*, which was the function of Alexandrine Grammarians, embracing criticism history and knowledge of the language (see Oberdick *Introd. Suppl.* § 11), could not, one would think, have been better employed than upon our poet. Yet he appears to have been comparatively neglected. Certainly, however, there must have been much more comment upon him than we possess; for the writer of our older scholia can scarcely have thought these sufficient to explain all that required explanation to his contemporaries. In culling notes from the collected ὑπομνήματα a διορθωτής would probably put into the margin of the archetype of M only such as seemed to him to correspond to ascertainable places in the text before him, while in all probability more important observations, which if reproduced would have indicated a divergence of reading, were

left out from apparent want of fitness. Yet, even so, the text on which the oldest scholia were based must have been itself very corrupt, since many of the extant excerpts vouch for the existence at that time of present readings which are necessarily corrupt. Because a scholiast, even an Alexandrine, indicates the text now extant, it is not to be assumed that the reading is therefore warranted sound: the fact may only prove that a corruption is old. And, on the other hand, where the scholia indubitably shew a different reading, we are not sure that the following may not have been the case. From an early original A may have been derived apographs B and C, which differed here and there through faults of copying. Each copy had its descendants, which met with varied fates. A descendant of B may have come into the hands of the Alexandrine scholiast, while a descendant of C became at Byzantium the parent of the Medicean. A note transferred to the margin of the Medicean from a commentary on a descendant of B, may indicate a different reading, but it cannot, except for its inherent value, prove it a better or truer reading.

Such as they are, the scholia of the *Supplices* contain explanations of words, of the order and construction, short comments on points of geographical or mythological allusion, comments on the sense, and quotations in illustration. These, though frequently erroneous, do, I maintain, shew that their composer had before him substantially the same text as ours. Rarely the evidence is to the contrary, e.g. *v.* 106 ἐπιδρόμῳ πόθι θάνατος ὄπῃι (M), where the scholiast has ὅπου δὲ θάνατος ἀπῇ. (The true reading I give as ἀνῇ.) In *v.* 133, where M has τονταιον and ζτ in the margin, the scholiast has τὸν καταχθόνιον Ἅιδην, which practically proves that he read τὸν γάϊον. So far as we can judge from the scholia actually extant on the *Supplices*, the cases in which they thus fairly indicate something different from the text of M are very few in proportion to those in which they plainly shew the same corrupt text as ours.

There are many places in which editors have been mistaken in supposing that the scholia point to a different reading. We may examine a few of them.

v. 71. πέλοιτ' ἂν ἔνδικοι γάμοις M. The schol. says ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῖν, on which Paley remarks 'ἐνδίκοις legebat'. If so, why the note at all? It is written on γάμοις only, which to the mind of the scholiast required some qualification to prevent the sentiment from appearing a contradiction of the context, in which the Danaids have been deprecating *forced* marriage.

v. 208. ἀνέλληνα στόλον M. τὸν οὐχ Ἕλληνα κατὰ στολήν schol.

This is supposed by Hermann to shew that he read ἀνελληνόστολον. That this is the true reading is altogether probable, but the scholiast did not read it. Rather he was explaining the *construction* by means of κατὰ, and he wrote στολήν as an explanation of στόλον, which commonly has quite another sense.

v. 511. παλαίφατον M. πολυβόητον schol. 'Falsam scripturam πολύφατον interpretari videtur' Paley. Why press each syllable so mercilessly? An 'old world tale' is an oft told and far-known tale, and the explanation, though inexact, is not an unnatural one.

v. 161. ὠμῇ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον M. τὸν πρὸς ἡμᾶς στόλον μετὰ ὁρμῆς ποιεῖται schol. Oberdick says 'the scholiast read therefore ἡμῖν ξὺν ὁρμῇ'. To me it appears that in such a case the note is aimless. The fact is the schol. is simply explaining the cognate accusative, thus: ἐπόρνυται (= μετὰ ὁρμῆς ποιεῖται) τόνδε (= τὸν πρὸς ἡμᾶς) στόλον.

This method of interpreting the scholia, a method which presses every syllable of the comment into a scrupulous representation of a separate equivalent something in the text, seems an unnatural method. The scholia were exegesis, but not therefore syllabic paraphrase. If the comment on γᾶ, ἔνδικον σέβας (755) is ἣν δικαίως πάντες σέβουσι it is not good criticism to change ἔνδικον to πάνδικον because of πάντες. The scholiast asked himself 'what is the meaning of ἔνδικον σέβας?' and he replied 'a σέβας worthy of all acceptation as such'. It is hard to see how he could otherwise have expressed this answer. He would probably have made no note at all upon πάνδικον σέβας.

It would seem that editors have read the scholia not as explanatory notes for the readers of the time, but as if they had been written expressly to shew to future ages what reading the annotator had before him. The scholiast never imagined himself to be incurring such a responsibility. Nor can editors be consistent in this process. *v.* 380 τί τῶνδ' ἐξ ἴσου ῥεπομένων μεταλγεῖς τὸ δίκαιον ἔρξαι the scholiast has εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, but though φυλάττει has nothing corresponding to itself in ῥεπομένων no one attempts to emend the text, nor have I seen any attempt to correct φυλάττει to e.g. ταλαντεύει.

Occasionally the scholia themselves require correction. I find no certain instances in the *Supplices*. That on *v.* 138 is quite sound (see note *ad loc.*). At P. V. 755 I think πύλωμα should be read for πλήρωμα. But it is on all accounts necessary to protest against that style of criticism which, missing the point of a word in the text and finding that word borne out by the scholiast, goes so far as to alter both text and scholion. Thus in *v.* 477 φύλαξαι μὴ θράσος τέκῃ φόβον (which is sound;

see note) is explained (wrongly) by μὴ θαρσήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος. It is hard to agree with the critic who makes the double-barrelled alteration of φόνον in the text and φονευθῶ *in the note.*

VI. Technical Division of the Play.

vv.	1—40.	πάροδος.
	41—149.	στάσιμον α΄.
	150—502.	ἐπεισόδιον α΄.
	503—578.	στάσιμον β΄.
	579—603.	ἐπεισόδιον β΄.
	604—688.	στάσιμον γ΄.
	689—754.	ἐπεισόδιον γ΄.
	755—798.	στάσιμον δ΄.
	799—985.	ἐπεισόδιον δ΄.
	986—1041.	ἔξοδος or ἐξοδικὸν μέλος.

In the case of so early a piece as the *Supplices* the ordinary technical terms must not be pressed too rigorously. They were made for the poet, not the poet for them; and it is scarcely to be supposed that all the terms of the perfected tragic technique should fit the earliest extant play exactly in the narrow sense in which later critics applied them. As an art evolves itself it tends to adopt more conventional forms. Yet even when tragic composition was much more systematized many variations were permitted. There was for instance no binding rule that a play should have a prologue in senarii. In the *Persae* the argument says προλογίζει χορὸς πρεσβέων, *i.e.* the anapaestic πάροδος is itself a πρόλογος. In Sophocles' *Electra* there is no technical πάροδος, but a κομμός instead.

The arrangement given above differs materially from that of Oberdick, and no less from that of H. Freericks (*Disput. Inaug. De Aesch. Suppl. Choro* 1883), whose arguments I have carefully considered. Both give *vv.* 799 to end as ἔξοδος, on the ground of Aristotle's definition ἔξοδος μέρος ὅλον τραγῳδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος. But our play actually ends in a χοροῦ μέλος, and the Aristotelian definition of ἐπεισόδιον as μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν is at least equally applicable to *vv.* 799—985. It is clear, however, even from etymology, that Aristotle's definitions both of ἐπεισόδιον and ἔξοδος are wholly empirical and do not state the essence of the matter. I find it

incredible that the arrival of the Egyptian herald, his attempted seizure of the Danaids, the return of the king, and the herald's dismissal, can belong to an ἔξοδος in any sane sense of the word. Is almost all the real action of the piece to be called ἔξοδος rather than ἐπεισόδιον? The truth is that in defining ἔξοδος Aristotle did not take into account cases in which a processional ὅλον χορικὸν μέλος might itself end the play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

[1]ΔΑΝΑΟΣ.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

[1]ΚΗΡΥΞ.

1 The parts of Danaus and the herald were probably taken by the same person.

CORRIGENDA

Page 23.	Critical Notes,	l. 3, *for* ἐκδίκος *read* ἐκδίκοις
,, 34.	,, ,,	l. 7, *for* πνοῖς cod. *read* πνοῖς Esc.
,, 37.	,, ,,	l. 2, *for* ἀσφαλέι *read* ἀσφαλέα
,, 37.	,, ,,	l. 4, *for* edd. *read* emendavi.
,, 45.	,, ,,	l. 1, *for* reddidit *read* restituit
,, 50.	,, ,,	l. 2, *for* σύγνοιτο *read* συγνοιτο (ν written above)
,, 68.	,, ,,	l. 4, *for* ἀστυγεῖτονα *read* ἀστυγείτονα
,, 70.	,, ,,	l. 5, *for* τάμπελάγματα *read* τάμπελάσματα
,, 71.	Commentary, 2nd col. ll. 6 and 10,	*for* τάμπελάγματα *read* ταμπελάσματα
,, 82.	Critical Notes,	l. 8, *for* potuit *read* potuisset

ΑΙCΧΥΛΟΥ ΙΚΕΤΙΔΕC.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάϊον ἀρθέντ'
ἀπὸ προστομίων τῶν λεπταμάθων

2 *ναῖον ἀρόεντ'* M, correxit Turnebus. 3 *ἀποπρὸ στομίων* Abresch. *λεπτομαθῶν* sine articulo M. *λεπτοβαθῶν* Victorius. *τῶν λεπταμάθων* Stanley, qui tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. **Ζεύς.** *Ab Iove principium.* The play is full of the supreme godhead of Zeus in various avatars (*σωτήρ, ἱκέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος*). Cf. *vv.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *vv.* 1030 sqq. Cf. Theoc. XVII. 1 *ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι.* In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *ἱκετῶν ἔφορος* Schol. *ἀφίκτορα· τὸν ἱκέσιον Δία* Hesych. In *v.* 215 *ἀφικτόρων*=*supplicum.* Similarly *v.* 457 *Ζηνὸς ἱκτῆρος*, while elsewhere (*e.g.* Soph. O. T. 185) *ἱκτήρ* = *ἱκέτης*. Eum. 441 *προσίκτωρ*=*supplex*, while ibid. *v.* 120 (if the reading be correct) *προσίκτορες* =*supplicem tuentes.* These words, though with the termination of the agent, are made to follow the analogy of the adjectives *ἱκέσιος, ἱκετήσιος, προστρόπαιος*, which, more naturally, relate to either suppliant or protector. There is, however, also an assimilation to titles like *Σωτήρ, Νεμέτωρ.*

2. **νάϊον ἀρθέντ'**, rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since *αἴρειν* is used of land as well. Cf. Thuc. II. 12, Hdt. IX. 52, &c.

Either **ἀρθέντα** or **ἄραντα** might be used. Herodotus prefers the passive, *e.g.* I. 165, I. 170 *ἐκέλευε κοινῷ στόλῳ ἀερθέντας πλέειν*, of which the presupposed active is found in *e.g.* Agam. 45 *στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἦραν.*

3. **προστομίων.** The Scholiast says *τινὲς τῆς Φάρου Αἰγύπτου· προπάροιθε γάρ ἐστιν· ἄμεινον δὲ τὰ στόμια ἀκούειν πλεοναζούσης τῆς πρό. διὰ γὰρ τοῦ Ἡρακλεωτικοῦ στομίου τὴν φυγὴν ἐποιήσαντο;* *i.e.* there is a dispute whether *προστόμια* is the "land *before* the mouths" or the

Νείλου· Δίαν δὲ λιποῦσαι
χθόνα σύγχορτον Συρίᾳ φεύγομεν
οὔ τιν' ἐφ' αἵματι δημηλασίαν

λεπτοψαμάθων. 4 δίαν δὲ λειποῦσαι M. Inter ει et ι cuiusvis satis periti es arbitrium. δίαν δ' ἐκλείπουσαι Seidler, Hermann, male se habentibus particip. praes. et versu spondaico. 5 σύνχορτον M. 6—7 δημηλασίαι et γνωσθεῖσαι M. Illud corr. Auratus, hoc M. Schmidt. δημηλασίαν γνωσθεῖσαι plerique.

mouths themselves. The Scholiast rightly rejects the former, but does not sufficiently regard the **προ-**. προστόμια are the "fore-mouths", *i.e.* the outmost land at the mouths, and perhaps also the mouths that Nile pushes *forwards* (by the πρόσχωμα of Prom. Vinct. 847). The Danaids would indeed sail from the Heracleot mouth, on which Canobus the city of Epaphus stood, but it should be borne in mind that, according to Greek navigation, their voyage would be a coasting one by Syria and Asia Minor. This is important for *vv.* 840 sqq.

τῶν λεπταμάθων. Either this or Pauw's λεπτοψαμάθων is required. The choice is not at first sight easy, but (i) the omission of ΤΩΝ (or written compendiously) after -ΙΩΝ seems easier than the omission of ΨΑ: (ii) ἄμαθος rather than ψάμαθος is used of sandy *soil*. In Hym. Apoll. 439 ἄμαθοι are "dunes" like those in question here. From *v.* 32, χέρσῳ τῇδ' ἐν ἀσώδει, the epithet is seen to contrast the Canobic with the Lernaean *soil*. There is obviously more point in comparing the ordinary *terra firma* of the two places, than in mentioning a special fineness of the sea-sand (ψάμαθος).

Aeschylus is fond of giving descriptive geographical lessons.

For the fineness of the Nile-sands Pauw quotes Pliny N. H. XXXV. 13, 47 *harena tenuissima e Nilo*.

4. **Δίαν,** not **δίαν.** Owing to the oracle of Zeus Ammon the whole region was regarded as holy to him. Its fertility also gave it the name of enjoying his special blessing. Cf. Pind. Pyth. IV. 56 Νείλοιο πρὸς πῖον τέμενος Κρονίδα. Pyth. IX. 57 Διὸς ἔξοχον ποτὶ κᾶπον (*i.e.* Libya). Inf. *v.* 557 Io arrives at Δῖον πάμβοτον ἄλσος about the Nile. The adjective stands first as bearing upon their appeal to Zeus.

λιποῦσαι. The aorist is absolutely necessary. Cf. Pers. 18, 155, S. c. T. 80, P. V. 299, 732, 736, Ag. 1034, Eum. 9. **φεύγομεν** is not a "panoramic" present, but a virtual perfect.

The use of a paroemiac verse without appreciable pause in the sense is not found in any other play of Aeschylus (unless perhaps Agam. 66), but occurs again three times in this, viz. *vv.* 13, 33, 942. It would be easy to force all these into shape by *e.g.* *v.* 13 ἀχέων (part.) περ ἐπέκρανεν, *v.* 33 ταχυηρέτμῳ, *v.* 942 τὰ λῷστ' ἀεί; and here we might read Δίαν δ' αἵδε λιποῦσαι (cf. S. c. T. 1068), supposing **δαιδε** to have become **δεδε** and thence **δὲ**. It is safer, however, to regard such abrupt paroemiacs as an earlier use of our poet.

5. **σύγχορτον Συρίᾳ.** Cf. Hdt. II. 12 and II. 158 (ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρίζοντος Αἴγυπτόν τε καὶ Συρίην). **σύγχορτος** implies the running of territories into each other without a marked natural border, such as a large river or mountain range. Cf. Eur. Andr. 17, Frag. 179, H. F. 371.

6—7. Editors agree in reading **δημηλασίαν**, since **οὔτιν'** = οὔτινι is an impossible elision, and **γνωσθεῖσαι** with dative equally impossible. But the accusative is generally joined to γνωσθεῖσαι (= καταγνωσθεῖσαι) and φεύγομεν left to stand alone, "we are exiles". Such a

ψήφῳ πόλεως γνωσθεῖσαν,
ἀλλ' αὐτογένητον ἀλύξανδρον,—
γάμον Αἰγύπτου παίδων ἀσεβῆ

ἐξωσθεῖσαι Newman. 8 αὐτογένητον φυλαξάνοραν M, sed λα in rasura et in marg. γρ. φυξάνοραν. Credo, super ἀλυξ scripto φυξ, conflatum φυλαξ in textum irrepsisse. αὐτογενῆ τὸν Turnebus. ἀλλ' αὐτογενεῖ φυξανορίᾳ Weil, Wecklein, alii, post Bambergerum. αὐτογενῆ φυξανορίαν Paley. Aliquamdiu arridebat αὐτόγνωτον, sed vix opus est mutatione. 9—10 τ' ὀνοταζόμεναι M. Audacius secludit Paley. Molestum τ' delens verbo nimis delumbi maiorem vim simul reddidi.

use of γιγνώσκειν is without support. γιγνώσκειν δίαιταν or κρίσιν is Greek (cf. Dem. 903), and therefore δίαιτα or κρίσις γνωσθεῖσα is also Greek. But in καταγιγνώσκειν τινὸς φυγὴν (of the penalty) the essential element is the κατα-. If it be urged that γιγνώσκειν τινί τι is possible, and that this may be represented in the passive by γιγνώσκεσθαί τι, it must be replied that the dative after the active becomes the nominative of the passive only when the dative is the case governed by the verb, not when it is the *dativus incommodi*. ἐπιτρέπω (πιστεύω) τινί τι becomes ἐπιτρέπομαί (πιστεύομαί) τι, but γιγνώσκω τινί τι does not therefore become γιγνώσκομαί τι. In Ag. 1412 δικάζεις φυγὴν ἐμοί does not prove a possible ἐδικάσθην φυγήν. No such passive instance of δικάζειν, κρίνειν, γιγνώσκειν is quoted for this passage. Cases in which γιγνώσκειν and καταγιγνώσκειν have been hastily regarded as synonymous prove on trial to establish the difference. Cf. Dem. c. Apol. 903.

It is best therefore to read **γνωσθεῖσαν**, for which there are the further arguments (i) that it balances the adjectives in *v.* 8, (ii) that it gives φεύγομεν a stronger and more rhythmical construction, with which cf. Plat. Legg. 871 D φευγέτω ἀειφυγίαν, Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα, Plat. Rep. 410 B γυμνάσια πονεῖν. **δημηλασίαν** = φυγὴν δημήλατον.

6. **ἐφ' αἵματι.** With the verbal δημηλασίαν, as position shews. The words **ψ. π. γνωσθεῖσαν** are a further qualification.

Homicide is a frequent cause of banishment (Dem. Mid. 548 φεύγειν ἐφ' αἵματι); hence the qualification here and in *v.* 170 τάσδ' ἀναιμάκτους φυγάς.

8. The lexicons reject **αὐτογένητος** in favour of αὐτογενής or αὐτογέννητος. ἀγένητος, however, is common enough in a sense not distinguishable from that of ἀγέννητος, and αὐτογένητος "*a nobis ipsis* (or *a se ipsa*) *orta*" should be above suspicion. For the source of the misreading see critical note. φυξάνορα is of course metrically impossible, violating the rules of synapheia. For the form **ἀλύξανδρος** cf. Ἀλέξανδρος, ἔλανδρος (Ag. 671), ἁρπάξανδρος (S. c. T. 776).

The Scholiast's note, evidently referring to the reading φυξάνορα, is γάμον φυγὴν ἀνδρῶν ἡμῖν ἐμποιοῦντα; and most editors who read an adjective refer it also to γάμον. More probably the epithet belongs to δημηλασίαν (or rather to φυγὴν implied in that word): "no banishment for bloodshed decreed by the state, but an exile of our own making", *i.e.* **φεύγομεν οὐ δ. ἐφ' αἵ. ψ. π. γ., ἀλλὰ φυγὴν αὐ. ἀ.** For the overflow of a syllable into the second dipodia, cf. Ag. 763 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν, ibid. 75 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. Add Eum. 934, Choeph. 332.

9. **ἀσεβῆ.** The impiety lies not in the consanguinity, but in the violence and outrageous lust of the sons of Aegyptus. As a matter of fact Egypt allowed even brothers and sisters to marry, while in Greece itself relationship within certain limits gave an actual claim. The Scho-

'ξονοταζόμεναι.
Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος τάδε πεσσονομῶν
κύδιστ' ἀχέων ἐπέκρανε
φεύγειν ἀνέδην διὰ κῦμ' ἅλιον,

ἀπίτην ὄνοτ. Heimsoeth. Lacunam indicat Weil supplendum censens διάνοιαν (e.g.). 11 καὶ βούλαρχος secludit Paley. 13 κέρδιστ' Burges. ἀχαιων (ε) M. 14 κυμ. αλέον M. κυμβαλέον codd. Guelf. Par. Verum dat. Hesychius in voce ἀνέδην.

liast's ὃν οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν, though wrong, shews that he appreciated the likelihood of mistake on this head. Rather he should have said οὗ ἀσεβεῖ διανοίᾳ (*v.* 95, *i.e.* ἀσελγῶς) ἐπιθυμοῦσιν. The marriage will not be ὁμόφρων εὐνή (Pind. Ol. vii. 6), but in spite of themselves and their father. That this is the objection is clear from *vv.* 1006, &c.

10. **'ξονοταζόμεναι.** This correction is based upon (i) the common confusion of T and Ξ, especially where prodelision takes place, cf. inf. 955 καὶ **μήτ'** ἀέλπτως, corrected by Paley to καὶ **μὴ 'ξ** ἀέλπτων, (ii) the usual form of words of this class, e.g. ἐκφαυλίζω, ἐξερινάζω, ἐξουδενίζω, ἐξονειδίζω. The simple verb here is unusually weak.

11. **Δαναὸς—πατὴρ—βούλαρχος—στασίαρχος.** All these words have their point. "We did not do this on our own responsibility, there was no rashness in it, but it was prompted by Danaus himself (whose very name is synonymous with wisdom, cf. *vv.* 291, 936, &c.), our father (with reference to his experienced age and affectionate care, *vv.* 960, 980), who was our guide both in counsel (*i.e.* while deliberating prior to action), and in the stand we have taken (*i.e.* in the action that resulted)". It appears best to understand καὶ β. καὶ στ. **ὤν**. The two words imply the leader ἐν λόγῳ and ἐν ἔργῳ.

βούλαρχος, rather perhaps *princeps concilii* than *auctor consilii*. The word occurs as an official title.

στασίαρχος = τῆς στάσεως (= συστάσεως, *partium*) **ἡμῶν ἄρχων.** Cf. Choeph. 114, Ag. 1117, Eum. 311.

12. **τάδε** with **πεσσονομῶν.** So the Scholiast ὑπὲρ τούτων λογιζόμενος.

πεσσονομῶν, "handling his pieces", as in the game of πεσσοί, a game especially congenial to old men, cf. Eur. Med. 68 πεσσοὺς προσελθών, ἔνθα δὴ παλαίτατοι θάσσουσι.

13. **κύδιστ' ἀχέων.** For the paroemiac cf. *v.* 4. The Scholiast explains ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγήν. κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγή, αἱρετώτερον δὲ τὸ φεύγειν. Hesychius is quoted for κύδιον· κρεῖττον, αἱρετώτερον. **κύδιστα** however is not κέρδιστα nor ἄριστα, but, with κῦδος, κυδρός, &c. implies good report. The context of the instances quoted for κύδιον = ἄμεινον really shews the sense to be "more creditable", viz. Eur. Alc. 959 τοιάνδε πρὸς κακοῖσι κληδόνα ἕξω· τί μοι ζῆν δῆτα κύδιον, φίλοι, κακῶς κλύοντι καὶ κακῶς πεπραγότι; Andr. 639 κύδιον βροτοῖς πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον γαμβρὸν πεπᾶσθαι. For a "choice of evils" cf. *v.* 1037 τὸ βέλτερον κακοῦ, Hom. Il. XVII. 105 κακῶν φέρτατον.

ἐπέκρανε, "decided as (his move, *i.e.* as) the issue", cf. κραίνειν ψῆφον. In Ag. 1340 = "ordains". The metaphor of the game is kept up.

14. **διὰ κῦμ' ἅλιον.** The epithet is not idle. Rivers also have κύματα and there is voyaging on the Nile. This is more deep and dangerous.

κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς κἀξ ἐπιπνοίας
Διὸς εὐχόμενον, τετέλεσται.

τίν' ἂν οὖν χώραν εὔφρονα μᾶλλον
τῆσδ' ἀφικοίμεθα

15 κεασαι M, corr. Sophianus. 16 οἰστροδόμου M, corr. Turneb. οἰστροδάμου Marckscheffel. 17 ἐπι. νοίας M. 18 τετελέσθαι temptant Schuetz, Madvig. 19 τίνα. οὖν M, corr. Burges, Dindorf. τίνα δ' ἂν Madvig.

15. **κέλσαι γαῖαν.** The omission of the preposition is rare with this particular verb. Yet cf. Rhes. 934 *Τροίας δ' ἀπηύδων ἄστυ μὴ κέλσαι ποτέ.*

δή shews the naturalness or reason of the decision, cf. Frag. 324 *ἀφ' οὗ δὴ Ῥήγιον κικλήσκεται.*

15—18. The construction is **ὅθεν δὴ τετέλεσται γένος ἡ. εὐχόμενον (εἶναι) ἐξ ἐπ. τ. οἰ. β. κἀξ. ἐπ. Διός.** Madvig (Adv. Crit. I. p. 196) reads *τετελέσθαι*, objecting to *εὐχόμενον* standing alone, and construing *ὅθεν δή (ἐστι) γ. ἡ. κ.τ.λ.* This, though elegant enough as Greek, is unnecessary. For omission of *εἶναι* cf. inf. 248 *Ἀργεῖαι γένος ἐξευχόμεσθα*; Pind. Ol. VII. 41 *ἐκ Διὸς εὔχονται.*

16. **οἰστροδόνου,** inf. 552 *οἰστροδόνητον.* Prom. Vinct. 589 *οἰστροδίνητος*=ibid. 580 *οἰστρήλατος.* Cf. Hom. Od. XXII. 300 *τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν.*

17. **ἐπιπνοίας.** His amatory afflatus impregnating the body as mantic or poetic *ἐπίπνοια* does the mind. *ἐπιπνεῖν* and its kindred words are, however, common of love. Paley quotes Plato Symp. 181 C *οἱ ἐκ τοῦ ἔρωτος ἐπίπνοι.* Hence *εἰσπνήλας* was a Lacedaemonian and *ἀήτης* (from *ἄημι*) a Thessalian equivalent of "lover". See Theocritus, XII. 13.

18. **τετέλεσται,** "has been brought to its present fulness or consummation". Cf. Ag. 731 *μέγαν τελεσθέντα φωτὸς ὄλβον*, Pind. Pyth. 256 *τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν ἀεὶ τέλλετο.* With *ὅθεν* the construction is pregnant = *ὅθεν φυτευθὲν τοσοῦτον τετέλεσται.*

19. **τίν' ἂν οὖν.** This of Dindorf is assuredly right, both as nearest to M and as a customary usage. Cf. Plato Rep. 366 B *κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν...αἱροίμεθ' ἄν*;

20—21. Elsewhere **ἐγχειρίδιον** is a substantive, and though the adjective sense no doubt preceded, an Athenian would almost certainly understand *ἐγχειριδίοις* in the noun sense "weapons". The **ἱκετῶν ἐγχειρίδια** are the **ἐριόστεπτοι κλάδοι,** and the genitive *ἱκετῶν* goes better thus than with *κλάδοισι* in the sense *ἱκεσίοις.* "To what land", says the Chorus, "could we come with more hope of sympathy, when we come thus, bearing in our hands no weapons, or only the weapons that suppliants bear,—having no better protection than these branches?" *ἱκετῶν ἐγχειριδίοις* is an oxymoron. The Scholiast seems to have read *ἐριοστέπτοις τε κλάδοισι*, for he has the two notes *τοῖς ἱκετηρίοις θαλλοῖς* and *τοῖς στεφάνοις.*

There is no proof and no probability that *στέφανοι* were worn by suppliants. In *v.* 215 the king says his *only* token of their character lies in the fact that *κλάδοι ...κεῖνται παρ' ὑμῖν.* The false notion is probably due to a misunderstanding of such places as Soph. O. T. 2 (where see Prof. Jebb's note). The *στέφη* (*velamenta* Livy, XXIV. 30) were really wreaths of white wool on the branches (*ἱκτηρίαι*) carried in the hand. Cf. *v.* 165 and Eum. 43—45.

σὺν τοῖσδ᾽ ἱκετῶν ἐγχειριδίοις
ἐριοστέπτοισι κλάδοισιν;
ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ,
ὕπατοί τε θεοί, καὶ βαρύτιμοι
χθόνιοι θήκας κατέχοντες,

22 *ἱεροστέπτοισι* M, corr. Auratus. 23 *ὧν πόλις ὧν γῆ* M et mox *δέξαι θ᾽*. Si *ὧν* verum esset, scribi posset *δέξαινθ᾽*, hoc sensu, "quorum civitas et terra nos excipiant". Sed sequitur imperat. secund. pers. *πέμψατε*, neque eleganter *ὧν* aut ad *χώραν* refertur aut omnino sic ponitur a poeta. *ὦ* Robortellus. Fortasse scriptum aut lectum erat Ω̄ pro Ω. 24 *βαθύτιμοι* Hermann. *βαρύθυμοι* Pearson. *βαρυτίμους* Enger. 25 *χθονίους* Pearson. 28 *δέξαιθ᾽* M, corr. Heath. *δέξαισθ᾽*

23. The following invocation embraces all the powers of Argos, viz. **πόλις** (the living and ruling inhabitants), **γῆ** (the land itself), **ὕδωρ λευκὸν** (its inland waters and streams), the gods in its heaven, the powers in its earth (indigenous heroes and demigods still watching though in the tomb), and over all Zeus.

γῆ should be taken literally of the soil of Argos as opposed to its *λευκὸν ὕδωρ*, not as the deified Γῆ in general. Such appeals to the elements in a strange land are natural to the older stages of religions which were elemental in origin. Cf. Verg. VII. 136 (cited by Paley)

Geniumque loci primamque deorum
Tellurem Nymphasque et adhuc ignota precatur
Flumina......
Idaeumque Iovem......
et duplices caeloque Ereboque parentes.

A similar invocation in Homer Il. III. 276

Ζεῦ πάτερ......Ἠέλιός θ᾽......
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον.

λευκὸν ὕδωρ, *i.e.* the *ῥόοι ἀργυροδῖναι, ἀργυροειδεῖς*, the limpid fresh water of the running sunlit streams, as opposed to the sea, which is *γλαυκόν, πολιόν, πορφύρεον, κυάνεον, ἰοειδές*. The epithet thus proves to be necessary: it also adds an element of cheerfulness. Cf. Eur. H. F. 573 *Δίρκης νᾶμα λευκόν*, Hom. Od. V. 70 *κρῆναι ῥέον ὕδατι λευκῷ*. In another connection the term is applied to shallow clear-bottomed water as opposed to the *μέλαν ὕδωρ* (Od. IV. 359) of deep and dark-bottomed wells.

24—25. **βαρύτιμοι** *κ.τ.λ.* *οἱ βαρέως τινύμενοι καταχθόνιοι θεοί*, Schol. With him some editors understand **χθόνιοι** as the nether *gods*, the Furies, Pluto &c., taking *θήκας κατέχοντες* as = "who have the power over the tomb". But **θήκην κατέχειν** and its equivalents are more properly (and always elsewhere) used of the dead themselves. Ag. 454 *θήκας Ἰλιάδος γᾶς εὔμορφοι κατέχουσιν*, S. c. T. 732 *χθόνα ὁπόσαν καὶ φθιμένοισιν κατέχειν*. Cf. Ag. 1540, Soph. O. C. 1753 *θήκην ἱερὰν ἣν κεῖνος ἔχει*. In this way the words **θήκας κ.** are added expressly to define the *χθόνιοι* as *φθιτοί* and not *θεοί*. They are *ἥρωες, ἡμίθεοι, di indigetes*, whose *μηνίματα* are to be dreaded. For the posthumous power of their *κότος* v. Choeph. 278 sqq. Cf. Pind. Pyth. IV. 284 *χθονίων μᾶνις* (of Phrixus).

25. **θήκας**. Though in the sense *τάφος* the word is generally qualified (*e.g.* *νεκρῶν θήκη*, Hdt. I. 187: *θῆκαι τῶν τεθνεώτων* Thuc. III. 104), the context is here sufficient. So Pers. 405 *θήκας προγόνων*. The conjecture **χθονίους** is therefore uncalled-for.

καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ
ὁσίων ἀνδρῶν,
δέξασθ' ἱκέτην θηλυγενῆ στόλον
αἰδοίῳ πνεύματι χώρας·

Pauw, Paley. δέξαιθ' et mox χώρα Oberdick. Errorem genuerunt illud ὧν et nomin. Ζεὺς pro vocat. Ζεῦ positus. τὸν θηλυγενῆ M. τὸν delevit Weil. Nescio an praecedens -την articuli specie scribae imposuerit. 29 νεύματι Ask. Aliquamdiu suspicatus χώρᾳ poetam dedisse (i.e. δέξασθε χώρᾳ "in terram accipite": cf. v. 193, Eur. Med. 713, Thuc. IV. 103 &c.) χώρας multo plus poeticae venu-

26. The order of the invocation is to be noticed, and the scholion τὸ δὲ ὕπατοι ἀπὸ ἄλλης ἀρχῆς is worth something. In the thought there is a new beginning at **ὕπατοι**, and the order **ὕπατοι θεοί** (*i.e.* Ὀλύμπιοι), **χθόνιοι** (*i.e.* ἥρωες), **Ζεὺς σωτὴρ τρίτος** is not accidental, but ceremonially correct. The Scholiast's note on τρίτος is ὁ τριτόσπονδος, ἢ ὁ τρίτος τῶν εἰρημένων· εἶπεν γὰρ, ὕπατοι θεοὶ καὶ χθόνιοι καὶ Ζεὺς σωτὴρ τρίτος. With this compare a scholion on Pind. Isth. VI. (V.) 10 τὸν δὲ τρίτον κρατῆρα Διὸς σωτῆρος ἔλεγον, τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον Διὸς Σωτῆρος· καθὰ καὶ Αἰσχύλος ἐν Ἐπιγόνοις

λοιβὰς Διὸς μὲν πρῶτον ὡραίου γάμου
Ἥρας τε,
εἶτα τὴν δευτέραν δὲ κρᾶσιν ἥρωσιν νέμω,
εἶτα τρίτην Διὸς σωτῆρος εὐκταίαν λίβα.

σωτήρ both belongs to the current formula and is also specially applicable here since (i) it is deliverance for which they pray, (ii) σωτήρ is particularly used of the god "to whom persons after a safe voyage addressed their vows" (Donaldson on Pindar Ol. VIII. 20). See especially Ol. XII. 2, and cf. Ag. 650. If the context of Choeph. 1073 νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτήρ be examined, the nautical allusion is patent there too.

τρίτος, not only as completing the tale (as in Ag. 245 τριτόσπονδος αἰών, 1386 τρίτην ἐπενδίδωμι, Eum. 730, Choeph. 242 &c.), but also as itself associated with the idea of deliverance. Cf. Choeph. 1073, where this association is obvious.

οἰκοφύλαξ, protector of the *family*. The sense is illustrated by Ag. 739 οἴκων γὰρ εὐθυδίκων καλλίπαις πότμος αἰεί. In connection with σωτὴρ τρίτος there is a metaphor from a voyage. A household in its storms and dangers is protected by the god of mariners. Such protection extends only to the households of the ὅσιοι, while for the contrary sort (the ναῦται θερμοί and θεόπτυστον γένος of S. c. T. 598) there is shipwreck.

[It may however be worth considering whether the true reading is not **οἰακοφύλαξ**, the word τρίτος having arisen from a recollection of the common formula. οἰακοφύλαξ would be the οἰάκων φύλαξ of Eur. Hel. 1578, and the reading would represent Zeus as having guided the ship to Argos. Cf. Ag. 646

...θεός τις, οὐκ ἄνθρωπος, **οἴακος θιγών**·
τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο.]

28. The article **τὸν** seems rightly rejected by Weil, though his chief motive (that of restoring a paroemiac) is scarcely sufficient. Rather the article spoils the antithesis by making **ἱκέτην** a predicate. Without it, the words **δέξασθ' ἱκέτην θηλυγενῆ στόλον** are antithetical word for word to **πέμψατε ὑβριστὴν ἀρσενοπληθῆ ἑσμόν**. The one is a company, the other a horde: the one suppliant, the other oppressive: the one poor women, the other strong males. Cf. inf. 790 sqq., and a similar contrast in *vv.* 507—510.

29. The Scholiast explains δέξαιτο ἡμᾶς τῷ τῆς χώρας αἰδεσίμῳ πνεύματι, ὅ

ἀρσενοπληθῆ δ' ἑσμὸν ὑβριστὴν
Αἰγυπτογενῆ,
πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει
θεῖναι, ξὺν ὄχῳ ταχυήρει

statis habere iam intellego. 30 *δεσμὸν* M, corr. Turnebus. 34 *ἐνθάδε* M,

ἐστιν, αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις Ἀργείοις. Weil says rightly *τῆς χώρας αἰδῶ ἡμῖν πνεούσης.* The language is very condensed, **πνεῦμα** having a double reference to literal wind and to mental mood. As if the voyaging were not yet done, but as if the Chorus still has a dangerous voyage (in a metaphorical sense) to the haven of peace and security, it prays for a favourable wind, which wind is the favouring mood of the country. "*Us* receive with the breath of a favouring wind, *i.e.* the breath of pity from this country: but let the wind wherewith our foes meet be the wind of the wrecking hurricane". This fusion of literal and metaphorical, or rather of metaphor within metaphor, is made easy in Greek by the sense of *πνεῖν* which appears in *e.g.* Ag. 1179 *κάρτ' ἐμοὶ πνέων χάριν*, Choeph. 34 *κότον πνέων.* As if their literal voyage is over, the Danaids say **δέξασθε ἡμᾶς οὕτως ὥστε τὴν χώραν αἰδῶ ἡμῖν πνεῖν**: as if they still have a metaphorical voyage to *safety* in Argos, now that they have arrived there, they say **δέξασθε ἡμᾶς, οὐρίῳ πνεύματι ἐκ τῆσδε τῆς χώρας πνέοντι προπέμποντες.**

αἰδοίῳ, "of pity", cf. *inf.* 166, 470, Soph. O. C. 1268 &c.

30. **ἑσμόν**, though generally an opprobrious word, is not so necessarily. Compare *v.* 663 *νούσων ἑσμός* with *v.* 202 *ἑσμὸς ὡς πελειάδων.*

31. **Αἰγυπτογενῆ**, not "Egyptian" (for the Danaids too were Egyptian, and the blood-connection with Argos is equal) but "born of Aegyptus", cf. *v.* 792 *γένος Αἰγύπτειον ὕβριστον (ὑπέρφρον) ἀρσενογενές.* The point lies in the fact that the Danaids seem to regard the very name as synonymous with licence and lust. Cf. note on *Δαναός*, *v.* 11.

32. **πόδα θεῖναι ἐν**, not "set foot on" (though this Homeric usage of *τίθημι ἐν* occurs under certain limitations in tragedy), but "walk upon". *πόδα τιθέναι* regularly has the meaning of planting one foot and then the other. Cf. Arist. Thesm. 1098

τίν' ἐς γῆν βαρβάρων ἀφίγμεθα
ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος
τέμνων κέλευθον πόδα τίθημ' ὑπόπτερον,

Eur. Iph. Taur. 32 *ὠκὺν πόδα τιθεὶς ἴσον πτεροῖς,*

Eum. 294 *τίθησιν ὀρθὸν η κατηρεφῆ πόδα φίλοις ἀρήγουσ'.*

ἀσώδει, a geographical touch. Cf. *λεπτάμαθον* *v.* 3, also *vv.* 842, 848, &c. A contrast with Egypt is implied. Though the city Argos itself was *πολυδίψιον*, the district of Lerna (40 stades distant), where the Danaids now are, was marshy, Strabo VIII. 6. Through the débris of rivers the coast has advanced some distance since the time of Pausanias. The scholia have as explanation of **ἀσώδει** *πηλώδει, ψαμμώδει*, and Hesychius gives *ἀσώδης, ἀμμώδης.* *ἄσις* seems to be the most general term for river-silt, and therefore *πηλώδης* and *ἰλυώδης* are the nearer equivalents. Cf. Hom. Il. XXI. 317

τά που μάλα νειόθι λίμνης,
κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
εἰλύσω ψαμάθοισι, ἄλις χέραδος περιχεύας
. . . .
τόσσην οἱ ἄσιν καθύπερθε καλύψω.

33. Though impossible to take **ξὺν ὄχῳ** with **πόδα θεῖναι** in a literal manner, it is possible to do so by a brachylogy

πέμψατε πόντονδ'· ἔνθα δὲ λαίλαπι
χειμωνοτύπῳ, βροντῇ στεροπῇ τ'
ὀμβροφόροισίν τ' ἀνέμοις ἀγρίας
ἁλὸς ἀντήσαντες, ὄλοιντο,
πρίν ποτε λέκτρων, ὧν θέμις εἴργει,

corr. Robort. 39 σφετεριζάμενον M, corr. Hermann. -ους male Lincke.

as = **πρὶν ξὺν ὄχῳ ταχ. (ἀφικέσθαι καὶ) πόδα θ.** Yet in that case the epithet does not carry its best significance. With *πέμψατε* we have in *ξὺν ὄχῳ τ.* what might otherwise be expressed by *αὐτῷ τῷ ταχ. ὄχῳ*, "with their swift bark and all", *i. e.* "for all its warlike build and swiftness". The epithet has regard not only to the speed of approach but to the confidence of equipment. Cf. *inf.* 722 *δοριπαγεῖς ἔχοντες κυανώπιδας νῆας.* The Danaids picture the strong Egyptian ship, so unlike their own poor vessel, proudly advancing but suddenly driven back and sunk. That this is implied in *ταχυνήρει* is clear from the *νῆες θοαί* and *ὠκεῖαι* of Homer, the *τριήρεις ταχεῖαι* of Thucydides, which are the *νῆες μακραί* (*naves longae*) of Herodotus.

The termination **-ήρης**, though not belonging to *ἐρέσσω*, was from the analogy of *τριήρης* commonly associated with ships, and hence **ταχυνήρης ὄχος** is sufficient to define the *ὄχος* as *ναῦς*, while *ταχὺς ὄχος* might not be sufficient.

Some adjective or genitive definition is necessary with *ὄχος* and *ὄχημα*. Cf. Prom. Vinct. 468 *λινόπτερ' ηὗρε ναυτίλων ὀχήματα*, Eur. I. T. 410 *νάϊον ὄχημα.*

34. **πόντονδ'**, like the following **ἔνθα** (= *ἐνταῦθα*), an Epic use rare in tragedy. *ἄστυδ'* should be read in *v.* 986. *πόντος* is the *open* deep. Cf. Pind. Ol. VII. 56 *ἐν πελάγει ποντίῳ 'Ρόδον ἔμμεν.*

34—37. The Scholiast gives the order as **ἔνθα ἀντήσαντες λαίλαπι χ.** *κ.τ.λ.*, while Enger, Weil, and Oberdick choose **ἔνθα ἀντήσαντες ἁλὸς ἀγρίας λαίλαπι**, *κ.τ.λ.* **ἀντᾶν** is constructed with either genitive or dative. Better however than either of the above manners is **ἔνθα δὲ λαίλαπι χ. ὄλοιντο, ἀντήσαντες βροντῇ στεροπῇ τ' ὀ. τ' ἀνέμοις ἀγρίας ἁλός.** The **τε** following *στεροπῇ* but absent after *βροντῇ* indicates a disjunction of the whole *βροντῇ...ἀνέμοις* from *λαίλαπι χ.* **λαίλαπι χ. ὄλοιντο** includes the whole storm, of which the rest is description in detail.

35. **χειμωνοτύπῳ**, from *χειμωνοτύπος* (not *-ότυπος*). Cf. Hom. Il. XI. 306 *Ζέφυρος βαθείῃ λαίλαπι τύπτων*, Ag. 656 *αἱ δὲ κεροτυπούμεναι βίᾳ χειμῶνι Τυφῶ ξὺν ζάλῃ τ' ὀμβροκτύπῳ.* There is a peculiar likeness between this description and that given by Herodotus (VIII. 12) of the storm at Artemisium, *ὑπέλαβε ὄμβρος τε λάβρος...βρονταί τε σκληραί...νὺξ ἀγριωτέρη*, a battle in which, it may be added, *Αἰγύπτιοι τῶν Ξέρξεω στρατιωτέων ἠρίστευσαν.*

38. **ὧν θέμις εἴργει.** v. on **ἀσεβῆ**, *v.* 9. There is no ground for supposing that Aeschylus had in mind the oracle mentioned by the Scholiasts on Prom. Vinct. 853, Hom. Il. I. 42, to the effect that Danaus would be put to death by one of his sons-in-law. In *v.* 307 it would have been entirely necessary to state this ground of objection if it had been present, since the king there asks for a definite reason of refusal. The Scholiast here seems, however, to have entertained the view so properly rejected by Weil and Oberdick. He says *ὧν τὸ δίκαιον ἡμᾶς εἴργει, διὰ τὸ* (*i.e.* *ὥστε* or *ἕνεκα τοῦ*) *μὴ θανατωθῆναι τὸν πατέρα.*

39. **σφετεριξάμενοι**, the necessary construction. Hermann quotes Soph. El. 1131 *ὡς ὤφελον πάροιθεν ἐκλιπεῖν βίον πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν κλέψασα ταῖνδε.*

σφετεριξάμενοι πατραδέλφειαν
τήνδ' ἀεκόντων ἐπιβῆναι.

νῦν δ' ἐπικεκλομένα *στρ. α'.*
Δῖον πόρτιν ὑπερπόντιον τιμάορ', ἶνίν τ'

πατραδελφίαν M. 41 Sequitur (vv. 41—149) cantus pervenustus sed perdifficilis, tot tamque manifestis mendis laborans, ut etiam ii editt., qui codicum auctoritatem strenuissime defendere solent, haec saltem saepe emendanda esse fateantur et ipsi emendare conentur. Vide sis Weckleinii pp. 96—102 (vol. alterius). 41 *ἐπικεκλόμεναι* M, corr. Turnebus. 42 Suspiceris accentu gravi, quo syllaba *-ον* significaretur, omisso e *τιμάορον* factum esse *τιμάορ'*. Quod si verum sit, in antistropha scribendum *ποιονόμου ματρὸς ἀρχαίοισι τόποις.* *ἶνιν* Hermann, deleto *τ'*.

σφετεριξάμενον would have to be harshly referred to *ἐσμὸν* as far back as *v.* 30, with *ἔνθα δὲ...ὄλοιντο* parenthetical.

The word implies wrongfulness in the appropriation, *i.e.* *ἀλλότριόν τι σφ.*

40. **ἐπιβῆναι.** Homer's *ἐπιβημέναι εὐνῆς.*

41. **νῦν δ'**, referring to *ὑπερπόντιον* in particular. The favour of the local powers has been invoked: they now call upon a champion from abroad.

ἐπικεκλομένα. The construction is resumed in *v.* 46 *ὄντ' ἐπιλεξαμένα,* which in prose would probably have been *ἐπιλεξαμένα δ' οὖν ἐκεῖνον.* There is no such violent anacoluthon here as in Soph. O. T. 159 *πρῶτά σε κεκλόμενος, θύγατερ Διὸς...τρισσοὶ ἀλεξίμοροι προφάνητέ μοι.*

The verb is epic with epic aorist and connotes the divinity of the being invoked.

42. **Δῖον πόρτιν.** **πόρτις** does not in itself imply that Epaphus possessed any bovine features or attributes. *πόρτις, πόρις, μόσχος, δάμαλις, πῶλος,* &c. are frequent of human beings. As the son of Io the term would be especially natural, even if Epaphus were wholly human. The same remark applies to *v.* 285. But the question as to Aeschylus' conception of Epaphus is important in view of the reading of the next line.

As Io was identified with the Egyptian Isis, so Epaphus was identified with Apis. And this identification was not one merely of name. Though Apis was not the son of Isis, yet the manner of his procreation is markedly like that of Epaphus. Cf. Herod. III. 28 *ὁ δὲ Ἆπις οὗτος ὁ Ἔπαφος γίνεται μόσχος ἐκ βοὸς... Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καί μιν ἐκ τούτου τίκτειν τὸν Ἆπιν,* where Stein quotes Plutarch, Mor. p. 718 *τὸν Ἆπιν λοχεύεσθαί φασιν ἐπαφῇ τῆς σελήνης.* Since *Ζεύς ἐστιν αἰθήρ κ.τ.λ.*, the common origin of the Apis and Epaphus myths is manifest. Herodotus (III. 27) has *Ἆπις τὸν Ἕλληνες Ἔπαφον καλέουσι.* But would the Greeks have recognised this identification unless Epaphus had possessed some of the bovine qualities of Apis, as well as the similarity of name and the bovine mother? To the Egyptians Apis was entirely bovine: what was Epaphus to the Greeks? Aeschylus does not convey a clear impression as to the metamorphosed Io or her son. In Prom. Vinct. 588 Io is a *βούκερως παρθένος,* but her resemblance to a cow did not (as in the case of Isis) cease with the head, for the gadfly's sting makes her rush onward *ἐμμανεῖ σκιρτήματι.* *Inf.* *v.* 271 it is simply said that she was turned into a *βοῦς*, and her habits as they incidentally reveal themselves are those of a cow. It is moreover clear that the object of the metamorphosis would not be served by leaving the body human. In *vv.* 547—549 Io is *βοτὸν μιξόμβροτον,* part woman and part cow, but it is pretty clear that the "human parts" mean the manifestations of her humanity which

ἀνθονόμου τᾶς προγόνου βοὸς ἐξ ἐπιπνοίας (45)

43 ἀνθονόμοῦς τᾶς M (superscripto, ut tradunt, *os*, de quo tamen tacet Wecklein). ταῖς cod. Guelf. Receperunt omnes Porsoni ἀνθονομούσας: sed vide infra adnotata. ἐπι-

appear despite the transformation. It is true that Herodotus (II. 41) says τὸ τῆς Ἴσιος ἄγαλμα ἐὸν γυναικήιον βούκερών ἐστι, κατά περ Ἕλληνες τὴν Ἰοῦν γράφουσι: but in Greek art, as a matter of fact, Io is represented in both forms; and plainly the ox-horned maiden is simply a conventional representation of the transformed Io. To paint her wholly as a cow would be to paint a cow and not Io.

Further it should be noticed that nowhere in Aeschylus is Zeus said to have restored Io to her human shape. He put an end to her wanderings, impregnated her with a touch, and restored her to her senses (Prom. Vinct. 849), but though the φρένες διάστροφοι (Prom. Vinct. 673) are restored the μορφὴ διάστροφος (*ibid.*) is not. Apollodorus II. 13 indeed says that after Io came to Egypt τὴν ἀρχαίαν μορφὴν ἀπολαβοῦσα γεννᾷ Ἔπαφον, and this was *prima facie* the likely story. But it is not Aeschylean. The un-restored Io bears a son, who, though he has some of the qualities of an ox, is none the less a king of Egypt and ancestor of the Danaids. This is no more strange than that ancestral river-gods should be represented as bulls.

Finally the poet did not *create* the myth, and would no doubt have found it hard to clear up the difficulties of his own version.

ὑπερπόντιον, to be joined closely with ἐπικεκλομένα, "calling on him to come from beyond the sea". Cf. Eur. Phoen. 681 (an imitation or reminiscence of this place) καὶ σὲ τὸν προμάτορος Ἰοῦς ποτ' ἔκγονον Ἔπαφον, ὦ Διὸς γένεθλον, ἐκάλεσα ...βᾶθι βᾶθι τάνδε γᾶν. The word embraces two meanings, (1) of a statement of distance, cf. Ag. 414 πόθῳ ὑπερποντίας: (2) of foreignness, cf. Pind. Pyth. v. 55 γλῶσσαν ὑπερποντίαν. Wilson's Art of Rhetoricke (1553) "gentlemen powder their talk with *over-sea* language".

τιμάορ', a form ἅπαξ λεγ. and doubted by many. τιμωρὸν would suit the metre, but could not have been corrupted into this. The Scholiast's βοηθὸν leads Paley to suggest that the difference of form was intended to determine the meaning "helper" from that of "avenger". This is wholly unlikely, since τιμάορος or τιμωρὸς (Ag. 574 &c.) is common enough in the former sense. Forms as various as πυλουρός, πυλωρός, πυλαωρός, τιμάορος occur, and though none in **-ωρ** are forthcoming (unless, as is possible, the ὦρες="towers" of Hesychius be connected), yet a false analogy with *e.g.* χρυσάωρ = χρυσάορος and *nomina agentis*, *e.g.* φώρ, may have acted upon Aeschylus here.

ἶνίν τ'. Hermann omitting **τ'** postulates ἶνῖν like ὀφῖν, κόνῖν. He also omits τε in *v.* 55. These changes are due to an erroneous preconception as to the power of τε, which in both these instances (as elsewhere and as καὶ frequently) is exegetical or amplificatory; *i.e.* gives another view of the same thing. Indeed **τε** is required here. **Δῖον πόρτιν...ἶνίν τε βοός**, "the calf, though son of Zeus...the human being, though son of the cow"—for **ἶνις** is apparently only used of human beings, a consideration which makes Conington's λέοντος ἶνιν Ag. 718 very doubtful.

43. **ἀνθονόμου τᾶς.** Porson's **ἀνθονομούσας** is unsatisfactory, (1) in not accounting for the **τ** of **τᾶς**: (2) in adding to **προγόνου βοὸς** an otiose epithet, while it leaves **ἶνιν** to stand somewhat poorly alone. The fact that the cow did or did not browse on flowers has little to do with the context. Epaphus is the "son

Ζηνὸς ἐφάψεών τ᾽· ἐπωνυμία δ᾽ ἐπεκραίνετο μόρσιμος
αἰών,

πνοίαις M. 44 **Ζηνὸς ἔφαψιν· ἐπωνυμίᾳ** M. Meum subter defendi. **Ζηνὸς** *ἐφάψει ἐπωνυμίᾳ δ᾽* Westphal. *Ζηνός· ἔφαψιν ἐπωνυμίαν δ᾽ ἐπέκρανεν ὁ* Schoemann, Oberdick. *ἐπωνυμίαν δ᾽ ἐπέκραινε τὸ μόρσιμον αἰνῶν* ingeniose M. Schmidt. Plerique per "lyricam audaciam" dupliciter insolentem explicant. 45 *εὐλόγως* vulgo

of Zeus and of that cow which was our ancestress". It is not "geistlos", but a defence of the poet, to say that *ἀνθονομούσας* adds nothing. Had *ματρὸς* been put instead of *βοός*, *ἀνθονομούσας ματρὸς* would have served as a euphemistic equivalent of *βοός*. (3) The present (or imperfect) participle in such a use, without the article and unaccompanied by a finite verb, is scarcely Greek. (4) *ἀνθονομεῖν*, *ποιονομεῖν* &c. are not to be found. The adjectives do not vouch for the verbs, and nothing but an analogous verb, in which *-νομεῖν* does not mean "handling" but "grazing", can warrant them. The MSS. plainly shew that the error lay in the termination. The mention of flowers rather than grass tempers the bestial reference.

For the article **τᾶς** cf. *v.* 16. Here it = "that famous ancestress of ours".

44. **ἐφάψεών τ᾽**. The corrupt antistrophe lends no help to the correction of **ἔφαψιν**. The Scholiast, who apparently had our present text, tries to explain by the absurd *ἐπικαλούμεθα τὸν Ἶνιν τῆς βοὸς τὴν ἐπαφὴν τὴν ἐξ ἐπιπνοίας τοῦ Διός*. The *res pro persona* is here harsh beyond endurance, and at least *τὰν ἔφαψιν* would be requisite. And even if it were granted that *ἔφαψιν* could be in apposition to *Ἶνιν* as = *τὸν ἐξ ἐφάψεως γεννηθέντα*, it is impossible to talk of *ἔφαψιν ἐξ ἐπιπνοίας*, unless we render *ἐπιπνοίας* (with the Scholiast) by *ἐρωτικῆς διαθέσεως*. Weil joins *Ζηνὸς ἔφαψιν* and *ἐξ ἐπιπνοίας βοός*, which somewhat lightens the apposition. But *βοὸς* plainly belongs to *Ἶνιν*.

In *v.* 17 the same procreation is stated in such a form as to suggest the very easy *ἐφάψεών τ᾽* given in the text.

ἐπωνυμία *κ.τ.λ.* This passage, however difficult, can be suspected of corruption only in the word **ἐπωνυμίᾳ**. If the dative be kept it must be regarded as again *res pro persona*, *i.e.* **Ἐπάφῳ**, and we might construe "et vitae sors iusta (fatalis) concedebatur nomini consentaneo, *i.e.* ei qui ab hoc generationis suae modo nomen consentaneum ducturus erat". This is the view taken by Weil. The abstract for concrete might be illustrated from *e.g.* Pers. 542 *αἱ δ᾽ ἁβρογόοι Περσίδες ἀνδρῶν ποθέουσαι ἰδεῖν ἀρτιζυγίαν*, and Soph. O. C. 1070 *πώλων ἄμβασις*. There however the genitives and the collective sense make all the difference.

It is far less harsh to read the adjective **ἐπωνυμία**, which owed its corruption to confusion with the noun, and to the infrequent use of **αἰών** as feminine. In epic verse *αἰών* is of both genders, and elsewhere certain instances of the feminine occur, Eur. Phoen. 1484 *σκοτίαν αἰῶνα λαχόντων*, Pind. P. IV. 186 *τὰν ἀκίνδυνον αἰῶνα.*

ἐπεκραίνετο μόρσιμος αἰών is explained by the Scholiast *ἐβεβαιοῦτο ὁ εὔμοιρος αὐτοῦ βίος*. But **μόρσιμος** never = *εὔμοιρος*. In Pind. O. II. 9 *αἰών τ᾽ ἔφεπε μόρσιμος, πλοῦτον καὶ χάριν ἄγων* the meaning is simply "and life *as it was allotted* attended them", *αἰών* being partly personified. Some editors explain "the destined time (sc. of gestation) went on to its fulfilment", with which they might have compared Eur. Bacch. 99, *ἔτεκεν, ἁνίκα Μοῖραι τέλεσαν*. But **αἰών** is not = *χρόνος*: it is an age, life, lifetime or generation, but not *any* defined space of time however small. According to Aristotle (Cael. 9. 15) *αἰών* is *τὸ τέλος τὸ περιέχον τὸν τῆς ἑκάστου ζωῆς χρόνον.*

εὐλόγως Ἔπαφον δ' ἐγέννασεν.
ὄντ' ἐπιλεξαμένα ἀντ. α΄.
νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις, τῶν
πρόσθε πόνων μνασαμένα τά τε νῦν ἐπιδείξω

ι ἐπικραίνετο coniungunt. δὲ γέννας...ἐόντ' M. Recte diviserunt Heath, Porson.
pro δὲ cum cod. Guelf. Hermann. 47 τύποις Ludwig, τροφαῖς Verrall, in
οις sine causa haerentes. Saltem arrideret potius πάτοις vel τρίβοις. 48 γό-
M. Schmidt. 48—49 τά τε νῦν ἐπιδείξω πιστὰ τεκμήρια τά τ' ἀνόμοια οἶδ'
ττα M, τά τ' autem "in litura duarum litterarum, quarum prior non τ fuit"
ad.). τεκμήρι' ἅτ' ἀνόμεν', οἶμαι, Porson. γονέων ἐπ. π. τεκμήρια, γαιονόμοισι δ'
mann. Alii pro τά τε νῦν temptant γενετᾶν, τὰ γένους, πατέρων (Weil), προγό-
(Oberdick), e scholio, ut opinantur. Scholiasta autem, qui sententiam latentem
licat, nihil habet propter quod adducar eum προγόνων (aut ullum eius modi ver-
ι) legisse. τά τε νῦν ἐπ. π. τεκμήρια γαιονόμοις, τὰ δ' ἄελπτα Paley.

e it = "a life" and so "a person who
s". Cf. Soph. Aj. 645 ἅταν, ἃν οὔπω
ἔθρεψεν **αἰὼν Αἰακιδᾶν** (= "anyone
he Aeacidae who ever lived"). "A
(*i.e.* a living being) of such sort as
fates allowed was being brought to
omplishment".
he imperfect is panoramic. Cf. the
δ' ἐτελείετο βουλή of Homer.
5. **εὐλόγως**, usual in etymologies,
ecially of proper names. Frag. Aetn. 1
ίκων εὐλόγως μένει φάτις, | πάλιν γὰρ
σ' ἐκ σκότου τόδ' ἐς φάος. Cf. *inf. v.*
. The word gains in force by a close
on with **Ἔπαφον**, "rightly was it an
aphus' she bare".
γέννασεν sc. ἡ βοῦς. γεννᾶν like τίκ-
is used of both sexes (cf. the passage
Apollodorus quoted on πόρτις *v.* 42).
6. **ἐπιλεξαμένα**, ἐπικαλεσαμένη, Schol.
suming and synonymous with ἐπικεκλο-
α *v.* 41. In Plato Legg. 700 B, ὄνομα
ὕμνοι ἐπεκαλοῦντο is immediately
lowed by ἐπέλεγον δὲ κιθαρῳδικούς.
the sense of "naming" ἐπιλέγειν
d ἐπικαλεῖν are therefore synonymous.
ιλέγεσθαι "to call by name to one's
l" may equally well be a synonym
ἐπικαλεῖσθαι. The other possible
tions of "choosing" (Thuc. III. 19,
rod. III. 157) or "citing in proof"
huc. VI. 28 ἐπιλέγειν τεκμήρια) are
s apposite. Epaphus is invoked as

τιμάορος, and it is not clear that the mention of him could be any kind of proof.

47. **ἐν ποιονόμοις τόποις.** Cf. *v.* 517 ἀνθονόμους ἐπωπάς. **τόποι** with epithet is a common resolved phrase in place of a particularised noun, while with genitives of geographical names it expresses less definite locality, as we say "in those parts", "in the parts about Mesopotamia". Cf. Pers. 447 νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων, Prom. Vinct. 348 πρὸς ἑσπέρους τόπους ἕστηκε, **ματρὸς ἀρχαίας** = τᾶς προμάτορος ἡμῶν.

48. **τῶν πρόσθε πόνων.** τῆς Ἰοῦς τοὺς πόνους ἐγὼ διηγουμένη, Schol. He did not however read the present participle, but the "coincident" aorist (v. Goodwin, Moods and Tenses, § 24, n. 2). It is not "Io's former troubles", as if she had some ὕστεροι πόνοι to be compared with them. When the Chorus does mention her troubles, it mentions them *all* (*vv.* 265—284, 517—560). Nor can **τῶν πρόσθε** = "those ancient" *i.e.* τῶν παλαιῶν, for πρόσθε even with the article (*e.g.* Soph. O. T. 268, Hom. Il. IX. 524) is always relative to something expressed or plainly indicated. The sense here is strictly comparative: "we are here in trouble: our great ancestress was in trouble here before us: and by telling the tale *of those former* troubles—the

πιστὰ τεκμήρι', ἄλλα τ' αὖ τάχ' ὁμοίϊ', ἄελπτά περ
ὄντα, φανεῖται.
γνώσεται δὲ χρόνου τις ἐν μάκει. †

50 λόγους M. λόγου Martin. χρόνου scripsi. 51 οἰωνοπόλων M. Accentu

troubles which the place has seen before,—we shall be shewing sure proofs (that we are what we claim to be, and that we have a claim upon this land)".

The condensation of thought puzzled the Scholiast who explains the proofs to be ὡς οὐ ξένος ὢν ἐλεύσεται (sc. Epaphus, not Danaus as Paley thinks) ἀλλ' εἰς προγόνων γῆν.

τά τε νῦν = ταυῦν τε, cf. Soph. O. C. 133 τὰ δὲ νῦν (= ταυῦν δὲ) ἥκειν λόγος οὐδὲν ἅζονθ'. These words have all the elements of soundness, and the reading of the MSS. **τεκμήρια τά τ'** shews an answering **τε** which secures credit for both. The correspondence **τε...τε** cannot be the result of accident. "Proofs for the present" are plainly (whatever the true reading of the next line may be) answered by other proofs, which **ἄελπτά περ ὄντα φανεῖται**. To remove the one **τε** by reading γονέων and the other by reading γαιονόμοις is a dangerous method of reconstruction. For the general form of expression cf. Choeph. 1020 μόχθος ὁ μὲν αὐτίχ', ὁ δ' ἥξει.

49. **τεκμήρια τά τ' ἀνόμοια οἶδ'** of M is very obscure. Finality of emendation is perhaps out of the question. The ways of supplying the required sense, viz. "other proofs yet to come", are manifold. It is, for instance, possible that the poet wrote **τεκμήρι', ἄλλα τ' οὐκ ἀνεμώλι'** κ.τ.λ. "and others of no empty sort".

ἀνεμώλια as an unusual word would be very liable to corruption. We might compare ἀνεμώλια βάζεις (Hom. Il. IV. 355), ἀνεμιαῖόν τε καὶ ψεῦδος (Plato Theaet. 161 A), ψεύδη μεταμώνια (Pind. Ol. XII. 8). Previous editors have sought for the same sense with more violent changes. But nearer to

τεκμηριΑΤΑΤΑΝΟΜΟΙΑΟΙΔΑελπτα

is the conjecture

τεκμηριΑΛΛΑΤΑΤΤΑΧΟΜΟΙΙΑελπτα

The MS. shews errors where errors would be most natural, viz. in ΑΛΛΑ with the elision of the Α of **τεκμήρια**, and in the epic form **ὁμοΐια**.

ἄλλα φανεῖται recalls Choeph. 614 πολλὰ δ' ἄλλα φανεῖ χρήζων. **τάχα** is a common part of such phrases. Cf. Eum. 454 πεύσει τάχα, Ag, 1649 γνώσει τάχα, S. c. T. 659 &c.

ἄλλα...αὖ. Cf. Ag. 1280 ἥξει γὰρ ἡμῖν ἄλλος αὖ τιμάορος.

50. **λόγους** can hardly be defended. **ἐν μάκει** has no authority whatever for the sense ἐν μάκει χρόνου. With an adjective, *e.g.* ἐν βραχεῖ, διὰ μακροῦ, it is easy to supply the noun of time, but ἐν μήκει without the genitive is no more properly used of time than ἐν πλάτει, ἐν βάθει &c.: it has obviously no analogy with ἐν τάχει. The possible meanings of ἐν μήκει are (1) "in point of length", after a statement of measurement, "quod ad longitudinem pertinet": (2) "in all its length" as opposed to συντόμως. The former is of course away from the matter: and if the latter be thought apposite here the objection arises that **λόγους** unqualified cannot = τοὺς ἐμοὺς λόγους. The Scholiast has προϊόντος τοῦ λόγου, on which Wecklein notes "in scholio vulgo scribebatur τοῦ χρόνου". The persons who so wrote went right by instinct. The remark is a γνώμη. Cf. Soph. O. T. 613 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ | χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος, Pind. Ol. XI. 63 ὁ ἐξελέγχων μόνος ἀλάθειαν χρόνος.

γνώσεται requires no object: "one shall know (the true and the false)". **μῆκος χρόνου** in *v.* 714, Prom. Vinct. 1020, Ag. 610.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπολῶν στρ. β'.
ἔγγαιος, ἱκταῖον οἶκτον ἀΐων
δοξάσει τις ἀκούειν ὄπα τᾶς Τηρεΐας

o sensum credo me restituisse. *ὧν οἰοπόλων* M. Schmidt. *ὧδ' οἰοπόλων* ("sic garum") Weil. 52 *ἔγγεος* cod. Esc. *εὐναῖος* Schwerdt. *οἶκτον οἰκ-ίων* M. Delent *οἰκτρὸν* paene omnes: quo facto, *ἐγγάϊον* legunt nonnulli cum soethio, *ἐγγάϊος* Bamberger. 53 *ἀκούων* M, corr. Heath. Vix operae pretium die demonstrare quam saepe inter se confundantur *-ειν* et *-ων*. *Τηρείας* M.

οἰωνοπολῶν. The restoration of ırticiple removes all the difficulties se. **οἰωνοπόλων** had been objected Schmidt and Weil on the ground *ınyone* might make the comparison as well as an augur. Oberdick this a superficial objection, but in ; that it is the similar fates and not milarity of sound that the poet al- to, he forgets that the fates are not ır and that *δοξάσει τις ἀκούειν* actually s "he will fancy he hears". This ıgur would be the last to fancy. **πόλος** is a professional term. It is of Calchas (Hom. Il. I. 69), and of ıus (Il. VI. 76), and is equivalent *ωνόμαντις* (used of Teiresias, Eur. ı. 767), *οἰωνοσκόπος* (Eur. Suppl. and *οἰωνιστής* (of Calchas, Il. XIII.

t it is a rule of such expressions while the noun is professional, the is general. Thus *ὀνειροπόλος* (Il. , V. 149) = *ὀνειρόμαντις*, but *ὀνειρο-ν* = "to be concerned in a dream" *ώσσειν*). Plato Rep. 534 C *τὸν νῦν ὀνειροπολοῦντα καὶ ὑπνώττοντα*. So *λος* is a priest, but *θεοπολεῖν* is said ımen, Plato Legg. 909 D. Cf. *περι-* and *περιπολεῖν*. A similar dis-on holds in Latin between agent erb (Wagner, Plaut. Menaech. Prol. Hence **οἰωνοπολεῖν** has the wider , "to be concerned with birds", her as *μάντις* or *ἰδιώτης*. The con-tion is also much lightened by the ze.

. The reading of M, **οἶκτον οἰκτρόν**, ıerally rejected. But little help can be derived from the antistrophe until that also is emended. The omission of **οἰκτρὸν** is insufficient, for it seems entirely necessary to qualify **οἶκτον**, since it is not *every* wail, but only one "like this of ours", which will remind the hearer of the nightingale. *οἰκτρὸν* adds no defi-nition of this kind, and is open to the graver objections: (1) the repetition **οἶκτον οἰκτρόν, οἰκτρᾶς** (*v.* 54), **οἶκτον** (*v.* 57) is intolerable: (2) though the Greeks said *οἶκτον οἰκτίζεσθαι* and the Romans *lugere luctum*, and though *γοερὸς οἶκτος, γόος οἰκτρός, οἰκτρὸς θρῆνος* are natural intensifications in all languages, yet it is not Greek (unless in intentional bombast) to say **οἶκτος οἰκτρός**, *γοερὸς γόος*, nor Latin to say *luctus luctuosus*. The only apparent exception which re-calls itself is Ar. Av. 1060 *θύουσ' εὐκ-ταίαις εὐχαῖς*, where however *εὐκταῖος* has a more special sense than *εὐχή*, and the Latin would be *votivis precibus*.

The proper epithet is determined by the sense. The **οἶκτος** has been (*vv.* 23 sqq.) and continues to be (*v.* 65, *v.* 118) a supplication, *i.e.* **ἱκταῖος**. The mis-take arose from a degenerate **ἱκτεον**, thus

ΕΓΓΑΙΟϹΙΚΤΕΟΝΟΙΚΤΟΝ

became

ΕΓΓΑΙΟϹΟΙΚΤΟΝΟΙΚΤΟΝ,

of which the latter member would forth-with be made adjectival.

53. **τις.** The repetition of **τις** after the second participle, the one being in protasis, the other in apodosis, offers no difficulty. In Ar. Ach. 569 *εἴτε τις ἔστι ταξίαρχός τις ἢ τειχομάχας ἀνήρ, βοηθη-σάτω τις ἀνύσας*, the true reading is

Δαυλίδος οἰκτρᾶς ἀλόχου
κιρκηλάτου τ' ἀηδόνος,
ἅθ' ὑπὸ χλωρῶν πετάλων τεγγομένα ἀντ. β'.

54 *μήτιδος* M. *μνηστίδος* Meineke. *μαινάδος* Oberdick. *εὔνιδος* Martin. *νήστιδος* Badham. Cuivis se offerent eiusdem generis multa *e.g.* *φοιτάδος*, *ἀλατίδος* &c. Sed sensu aptissimo carent. *Δαυλίδος* scripsi. 55 *κιρκηλάτου τ' ἀηδονῆς* M, corr. Turnebus. *γ'* Stanley. *κιρκηλάτοι'* Elmsley. *κιρκηλάτας* Hermann, omisso *τ'*. 56 *ἄτοπο χώρων ποταμῶν τ' ἐργομένα* M (sed prius **ο** in litura est). *ἄτ' ἀπὸ* et *εἰργομένα* Victorius. *ἀπὸ χ. προτέρων εἰργομένα* Martin, Weil, Oberdick, epitheto omnino pedestri *πατρίων* Haecker. Conicit Hermann *ἀπὸ χλωρῶν πετάλων ἐγρομένα*, praeclare ille quidem, quantum ad *χλωρῶν πετάλων* attinet,

ταξίαρχος ἢ στρατηγὸς ἢ..., and the instance is thus similar to that before us. In Ag. 662 *ἤτοι τις ἐξέκλεψεν ἢ 'ξῃτήσατο | θεός τις, οὐκ ἄνθρωπος* each *τις* obviously has its separate value. Eur. Andr. 733 is more awkward.

ἀκούειν. The participle **ἀκούων** could follow only verbs of knowing, perceiving, not verbs of thinking (Goodwin, Moods and T. § 113). Though in Xen. Anab. VI. 6, 24 we find *νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς, ἄνδρα ἀγαθὸν ἀποκτείνων*, yet the imperative *νόμιζε*=*ἴσθι* and gives no warrant for *νομιεῖ ἀποκτείνων*.

54. **Δαυλίδος.** Attempts have been made to render **μήτιδος** (1) by **Τηρείας μήτιδος**=**Τηρέως**. So the Scholiast. But this would make it almost impossible to join *τᾶς* with the *ἀλόχου* to which it must belong; for it would be too harsh to separate *τᾶς* from the feminine *Τηρείας μήτιδος* immediately following. Martin further objects that, while *Τηρείας βίας ἄλοχος* is good, T. *μήτιδος ἄ.* is not. Though it is dangerous to say what cannot be done in cases of the kind, it is dangerous on the other hand to give too much weight to analogy. The uses of *βία* with adjective or genitive, of *ἴς* and *σθένος* with genitive, and forms like *'Ορφεία γῆρυς* (Eur. Alc. 971) amply support *Τηρεία μῆτις*, but give no evidence of the further step T. *μήτιδος ἄλοχος*: (2) by **μήτιδος οἰκτρᾶς**=**οἰκτρᾶς ἕνεκα τῆς μήτιδος**. But the causal genitive, however it may be used with verbs and participles, is only used with such adjectives in exclamations, *e.g.* Eur. Ion 260 *τλήμων σὺ τόλμης*, or when followed by the noun *with the article*, Plat. Phaed. 58 E *εὐδαίμων ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων*. Of both these explanations it may be said, with Weil, that they lead "ad genetivorum implicationem inextricabilem". It is more in the manner of Aeschylus to join a series of epithets (cf. Ag. 154).

Δαυλίδος is suggested by *e.g.* Thuc. II. 29 *πολλοῖς δὲ τῶν ποιητῶν ἐν ἀηδόνος μνήμῃ Δαυλιὰς ἡ ὄρνις ἐπωνόμασται*. Catullus LXV. 14 Qualia sub densis ramorum concinit umbris Daulias, absumpti fata gemens Ityli. Ov. Her. XV. 154 &c. The form **Δαυλίς** is used by Plutarch II. 727 E of Procne. Cf. *Μηλίς* and *Μηλιάς*, *Δωρίς*, *'Ασίς* and *'Ασιάς*.

The geographical title is Aeschylean, "come from afar, a foreigner from Daulis, as I from Egypt".

Τηρείας ἀλόχου. Cf. Theoc. XXVIII. 9 *Νικιέας ἀλόχῳ*.

οἰκτρᾶς=**οἰκτιζομένης** "wailing". A usual epithet of the nightingale. Soph. Aj. 629 *οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς*.

55. **τ'**, epexegetical, as in *v.* 42. She is contemplated under two aspects, "et mulieris et avis" (Scholefield).

56. The question put by Hermann in regard to the reading of M, "num aquatilis avis est luscinia?" touches but a small part of the difficulty. He should have asked whether the nightingale was,

πενθεῖ μὲν αἰῶν' ἄοικον ἠθέων,
ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως

sed cetera vitiose. 57 *πενθεῖ νέον οἶκτον* M. Excidit aliquid. *νέον τιν' οἶκτον*

as a matter of fact, kept from the rivers. Paley, remarking that the bird frequents places near the water, quotes Rhes. 546 *Σιμόεντος ἡμένα κοίτας.* If it be meant that she is kept from the *open* country and the *open* river (as opposed to the wooded country) by fear of the hawk, **χώρων** without qualification is most unsatisfactory. *χῶροι* can only be used (1) of certain definite spaces (Soph. Trach. 145): (2) like *τόποι* requiring a defining epithet: (3) in the sense of country, *i.e.* agricultural and pastoral parts, as opposed to town (Xen. Oec. V. 4, Hdt. IX. 15). In none of these senses is *χώρων εἴργεται* possible without an epithet. Hermann finds the clue to the true reading, although his own cannot be accepted. His **ἅτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα** is taken from Hom. Od. XIX. 518

ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηῒς ἀηδών,
καλὸν ἀείδῃσιν, ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
ἥτε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὅν ποτε χαλκῷ
κτεῖνε δι' ἀφραδίας.

To this we may add Eur. Hel. 1107, Phaeth. Fr. 775, Hesiod Op. 580, Ar. Av. 215, and Chaucer, Assembly of Fowles, "the nightingale *That clepeth forth the freshe leaves new*".

To Hermann's reading it is to be objected that the bird "non ex arbore excitata canit" (Weil), but sits among the leaves (so *passim*), and that **τ'** requires to be accounted for. **τεΓΓομένα** for **τεΡΓομένα** is the easiest of corrections, and as = *δακρύουσα* (Pers. 1065 &c.) is well suited to the sense. **ἅθ' ὑπὸ** will also account for the erasure in **ἅτοπο.**

χλωρῶν, of spring (*ἔαρος νέον ἱσταμένοιο*), at which time she begins.

57. The construction **πενθεῖ οἶκτον ἠθέων**, with cognate accusative and objective genitive, is elegant enough, but the recurring *οἶκτον* is offensive. Hermann's *νέοικτον οἶτον* was given because "opponuntur inter se luctus quod expulsa (*i.e.* according to his *ἐγρομένα*) e consueta sede est, et lamenta ob necem filii". Rather the opposition is "inter luctum quod sedem certam nusquam habet (being *κιρκήλατος* and driven from Daulis all over the world) et lamenta &c." *οἶτον* however will not stand. *οἶτος* is "fate", "doom", not "a song of fate". The latter notion has been falsely derived from *e.g.* Hom. Od. VIII. 578 *Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων.* But there is a vast difference between *Ἰλίου οἶτον* "the doom of Troy" (which fell and was destroyed), and *οἶτον ἠθέων* (whose only doom was that she was compelled to leave them). In Eur. I. T. 1091 *ἔλεγον οἶτον* is universally corrected to *ἔ. οἰκτρόν.* The reading offered in the text is not so difficult to extract from the MSS. as it might appear. EON for AIΩN shews two of the commonest errors, and if these once occurred ΠΕΝΘΕΙ(ΜΕ)ΝΕΟΝΑΟΙΚΟΝ would be readily "corrected" into the reading of M.

For **πενθεῖ αἰῶνα** cf. Ag. 1145 *οἷά τις ξουθὰ ἀκόρετος βοᾶς Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς ἀηδὼν βίον* (where *βίον* is object to *στένουσα*).

For **ἄοικον ἠθέων** (*τῶν συνήθων τόπων* Schol.) cf. Eur. Supp. 82 *ἄκλαυστος γόων.* Soph. Ant. 583 *κακῶν ἄγευστος αἰών.* The combination of **οἶκος** for the human being and **ἤθη** for the bird appears Aeschylean.

58. **ξυντίθησι.** More poetical as "componit" than as "addit". Cf. Tac. Agr. 3 incondita et rudi *voce* memoriam

ὤλετο πρὸς χειρὸς ἕθεν
δυσμάτορος κότου τυχών.
τὼς καὶ ἐγὼ φιλόδυρτος Ἰαονίοισι νόμοισι   στρ. γ'.
δάπτω τὰν ἁπαλὰν νειλοθερῆ παρειὰν

Heath. *νέον μὲν ο.* Enger. *νέοικτον οἶτον* Hermann. 59 *χειρὸς ἕο ἐν* M, corr. Porson. 61 *φιλοδύρτοις* M, corr. Heath. Hexametro opus est. *ἀηδονίοισι* Spanheim, Pearson, Dind. 62 *εἰλοθερῆ* Emper, quod probant nonnulli parum

prioris servitutis *composuisse*. The word is by no means restricted to unreal story. Thuc. I. 97 *οἳ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν.*

μόρον, the *manner* of his death, and so frequently accompanied by a descriptive epithet. Cf. Prom. Vinct. 680, S. c. T. 199, &c.

αὐτοφόνως, either referring to her relationship (**αὐτο-**) to the child, as *αὐτοκτόνος* is used of fratricide, S. c. T. 681, 805. Cf. *χεὶρ αὐτοκτόνος*, Eur. Med. 1254 and *αὐτοσφαγής*, Soph. Aj. 841; or else = "by her own hand" as *αὐτοκτόνως*, Ag. 1631. Cf. *αὐθέντης*. The former is to be preferred as emphasising the cruelty.

61. **τὼς καὶ ἐγώ**, *i.e.* in just such tones. To be joined with **φιλόδυρτος**.

Ἰαονίοισι, *ἀντὶ τοῦ φωνῇ Ἑλληνικῇ*, Schol. But **νόμοισι** is not *φωνῇ* nor should "Ionian" be understood in this wide sense. The reference is not to language but to the plaintive chants, resembling the peculiar dirge-strains of the Ionians of Asia Minor (v. *inf.* 99). Aeschylus has indeed no other direct mention of the "Ionians" as mourners, but several times mentions those of the Asiatic neighbourhood, *e.g.* Mysians and Mariandynians, who would influence the character of the ceremonial wailing of the Ionians themselves. Cf. Pers. 1054 *καὶ στέρν' ἄρασσε κἀπιβῶ τὸ Μύσιον* (on which the Scholiast *οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσὶ μάλιστα θρηνητικοί*). Pers. 937 *κακομέλετον ἰὰν Μαριανδυνοῦ θρηνητῆρος.* Eur. I. T. 180 *ἀντιψάλμους ᾠδὰς ὕμνον τ' Ἀσιήταν σοι ἐξαυδάσω, τὰν ἐν θρήνοις μοῦσαν νέκυσι μελομέναν.* Cf. mourning of the Carians Plat. Legg. VII. 800 E.

Ἰαονίοισι νόμοισι then = **ἰηλεμίοισι νόμοισι τῶν (ἐν Ἀσίᾳ) Ἰώνων.** There is a geographical antithesis with **νειλοθερῆ**, and a connotation of oriental softness and effeminateness (cf. *ἁβρογόοι, ἁβροπενθεῖς* of the Persae) in which the Ionians shared. Cf. *Ἰωνοκαμπτής* (Plut. II. 539 C), and Ar. Thesm. 163 *οἵπερ ἁρμονίαν ἐχύμισαν ἐμιτροφόρουν δὲ καὶ διεκλῶντ' Ἰωνικῶς.*

62. **δάπτω.** Generally understood as = "tear" (*ἀμύσσω*), being used literally of the cheek (*ἀμύσσω ὄνυξι*) and metaphorically of the heart. For this the nearest apparent parallel is Hom. Il. XIII. 831 *μεῖναι ἐμὸν δόρυ μακρόν, ὅ τοι χρόα λειριόεντα | δάψει* ("bite").

But *δάπτω* (cf. *δαρδάπτω, δάπτης, dapes*) is "to devour, gnaw" and can scarcely without definition = *ἀμύσσω ὄνυξι*. Though it is true that tearing of the cheek went with beating of the head and breast in *real* dirge-mourning (cf. Choeph. 24), yet the *ἱκταῖος οἶκτος* of the Danaids is not a real *θρῆνος*, and would not entail actual rending of the cheek. **δάπτω** and *ἀμύσσω* are companion words. Prom. Vinct. 437 *συννοίᾳ δὲ δάπτομαι κέαρ.* Pers. 115 *φρὴν ἀμύσσεται φόβῳ.* But they are not therefore synonymous any more than *devoro* and *lacero*. Rather there is a metaphor from cankerfret. Care "like a worm i' the bud feeds on their damask cheek" and on their heart. Literally, Pindar Frag. 243 *κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει.*

The article **τὰν** is pathetic, "the cheek

ἀπειρόδακρύν τε καρδίαν·
γοεδνὰ δ' ἀνθεμίζομαι
ποιμαίνουσα φόβους, τᾶσδε φυγᾶς
ἀερίας ἀπὸ γᾶς

consulto. *νειλοτραφῆ* Blomfield. 63 *κάρζαν* Dind. propter antistropham. 64 *γόεδνα* M. 65 *δειμαίνουσα φόλους* M. *φίλους* manus recentior. De eo quod dedi vide adnot. *φίλος* Enger. *δεῖμα, μένουσα φ.* Hermann: sed vereor ut Graece dici possit *γοεδνὰ ἀνθεμίζομαι δεῖμα.* Posset aliquis *δειμαίνουσ' ἀφίλου τᾶσδε φυγᾶς...*

once so delicate and full of the succulence of Nile".

νειλοθερῆ. *τὴν ἐν τῷ Νείλῳ θερισθεῖσαν, ὅ ἐστι βλαστήσασαν ἐν Αἰγύπτῳ*, Schol. Emper's **εἰλοθερῆ** is bad, since (1) there is a geographical contrast between Egypt and Ionia: (2) *εἰλοθερῆ* (cf. *εἰληθερεῖν*) should mean "tanned by exposure to the sun", whereas Egyptian women did not so expose their faces, but wore a veil (*v.* 105): (3) a cheek which is *εἰλοθερής* is not likely to be **ἁπαλή** but the contrary (cf. *v.* 726). Rather "*ad Nilum maturatam*" (*ἀπὸ τῶν σταχύων ἡ μεταφορά*, Schol.), with reference to the succulent *χροίας ἄνθος* produced by the specially nutritive qualities of the river (*vv.* 827—830).

63. **ἀπειρόδακρυν**, "profusely weeping" (Paley), "lacrimarum expertem" (Dindorf). The latter is nearer the mark, though not quite adequate. The sense is, *δακρύων οὐκ ἔμπειρον*. Cf. S. c. T. 363 *δμωΐδες καινοπήμονες νέαι*. Similar formations are *ἀπειρότοκος* (virgin) Anth. Pal. VI. 10, *ἀπειρόκακος* Eur. Alc. 927, *ἀπειρομάχας*, Pind. N. IV. 49. The previous ease of the heart amid the Egyptian *ἁβρότης* is contrasted with its present suffering.

64. **γοεδνὰ δ' ἀνθεμίζομαι.** *τῶν γόων τὸ ἄνθος ἀποδρέπομαι*, Schol. But **γοεδνὰ** differs from *γόους* as the *feelings* and *sufferings* from the groans which they prompt. The metaphor of the verb finds its analogies in *ἄνθος* and *ἄωτον*. Lucian (De Mer. Cond. § 39) has *ἀπανθίζομαι*.

65. The MS. reading **δειμαίνουσα φόλους** is generally altered to **φίλους** *i.e.* "fearing, as to friends of this our flight, that there is none", of which Hermann need not have complained that it was *impedita sententia*. But the **ο** preserved in M can scarcely be accidental. In minuscules **β** and **λλ** are practically indistinguishable, the single **λ** for **β** is no improbable error. The reading given above supposes **δειμαίνουσα** to have been a gloss on **ποιμαίνουσα φόβους** and then to have taken the place of the participle. For the expression cf. Ag. 669 *ἐβουκολοῦμεν φροντίσιν νέον πάθος*, Eum. 78 *τόνδε βουκολούμενος πόνον*, Theoc. XI. 80 *ἐποίμαινεν τὸν ἔρωτα*, Orphica (Hermann p. 507) *ποιμαίνων πραπίδεσσιν ἀνόμματον ὠκὺν ἔρωτα.*

The meaning in all these cases is not "to beguile" but "to brood over". This agrees well with **ἀνθεμίζομαι**, and the plural **φόβους** of the various fears which engage them.

65. **φυγᾶς ἀερίας ἀπὸ γᾶς** should be joined. **τᾶσδε φυγᾶς=τῶνδε τῶν φευγουσῶν**. Cf. Thuc. VIII. 64 *καὶ γὰρ καὶ φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις* (where the Scholiast rightly says *φυγάδες αὐτῶν πεφευγότες*). Xen. Hell. V. 2, 9 *κατάγειν τὴν φυγήν*. The particular force of **τᾶσδε** is explained by **ἀερίας ἀπὸ γᾶς**, "one like ours, which comes from so far".

66. **ἀερίας.** The Scholiast explains *σκοτεινῆς· μέλαινα γάρ ἐστιν. ἢ ὅτι ταπεινὴ καὶ τοῖς ἀπὸ θαλάσσης ὡς ὑπόγειος φαίνεται.* Hermann quotes Steph. Byzant. *Ἀερία· ἡ Αἴγυπτος παρὰ τὸν ἀέρα· καὶ γὰρ ἠερόεσσαν αὐτήν φασιν.* Cf. Apoll. Rhod. IV. 207 *ἦμος ὅτ' ἠερίη πολυλήϊος*

εἴ τις ἐστὶ κηδεμών.
ἀλλά, θεοὶ γενέται, κλύετ', εὖ τὸ δίκαιον ἰδόντες· ἀντ. γ'.
ἥβᾳ μὴ τέλος ἐνδόντες ἔχειν παρ' αἶσαν,

68 θεοὶ οἱ γενέται M, corr. Porson. 69 ηκαι μὴ τέλεον δόντες M (secundum plerosque; sed ηβαι Vitelli ap. Weckleinium). ἢ βαι cod. Par. ἢ καὶ cod. Guelf. Varietas orta est ex eo, quod inter se simillima vixque discernenda sunt κ et β in minusculis. ἥβᾳ Dind. ἥβαν Schuetz. Ἥρᾳ μὴ τὸ πλέον Schoemann.

ἐκλήϊστο | μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Oberdick accepts a derivation from Egyptian Iri. But the title is by no means confined to Egypt. Hartung reminds us that Thasos, Libya, Crete (Pliny N. H. IV. 20), Sicily, Cyprus, Aethiopia are according to Hesychius all ἠερίαι. The explanation of Stephanus would correspond with the Homeric περὶ δ' ἠέρα πουλὺν ἔχευεν (Il. V. 776) and the adjectives ἠερόεις and ἠεροειδής. The hazy ἀήρ of Egypt would thus lie in contrast with the αἰθὴρ λαμπρότατος of Attica. Pind. (P. IV. 93) has κελαινεφῆ πέδια of Libya. But in the simple meaning of darkness the adjective would here be pointless, having nothing to do with the reception of the Danaids. And if we write **Ἀερίας** as = **Αἰγύπτου** there is a similar lack of direct bearing. A better meaning is "far-off", a notion derived from "dimly seen". Cf. Apoll. Rhod. I. 580, and Hom. Il. V. 770 ὅσσον τ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν | ἥμενος ἐν σκοπιῇ. The meaning would come first through mariners. It is the *remoteness* of Egypt that makes the Danaids fearful of indifference.

67. **εἴ τις ἐστί. ποιμαίνουσα φόβους εἴ τις ἐστὶ = φοβουμένη μὴ οὔ τις ᾖ.** Cf. Eur. Med. 184 δράσω τάδ'. ἀτὰρ φόβος εἰ πείσω. Similarly οἶκτος εἰ γενήσεται τάδε, *ibid.* 931. The context decides in each case for μή or μὴ οὐ. Soph. Trach. 176 φόβῳ ταρβοῦσαν εἰ = φοβουμένην μή.

68. **θεοὶ γενέται.** Of the two possible renderings, (1) *di genitales* "presiding over generation") *e.g.* Eur. Ion 1130: (2) *di gentiles, patrii* ("tutelary or ancestral gods of our race" = γενέθλιοι S. c. T. 639), the former is on all accounts preferable. The context refers to the consummation of a union, and θεοὶ τέλειοι (*vv.* 69—71) are also *di genitales*.

εὖ ἰδόντες. Not merely προφρόνως or δικαίως ἐπιδόντες, but also with the sense "providing well for..." "taking care that justice come about". Cf. Soph. Aj. 1165 σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν. Theoc. XV. 2 ὅρη δίφρον, Εὐνόα, αὐτῇ. Hom. Od. VIII. 443 αὐτὸς νῦν ἴδε πῶμα. **ἰδόντες** is "coincident" aorist.

69. Of the MS. reading **τέλεον** Paley says "it is easy to supply τὸ πρᾶγμα or τὸ βούλευμα, or even ὕβριν from the following verse". The latter course, however, seems impossible, nor is it easy to find analogy for the former, which, after all, simply means that τέλεον = τέλος. If **τέλεον** were sound **ἥβαν** might be read, **ἔχειν** being intransitive: "let not youthful lust be consummated". But it seems best to extract ΤΕΛΟϹΕΝΔΟΝΤΕϹ from ΤΕΛΕΟΝΔΟΝΤΕϹ, and to understand **τέλος** as in Eum. 835 θύη πρὸ παίδων καὶ γαμηλίου τέλους. Hesychius has τέλειοι οἱ γεγαμηκότες, and the Scholiast on Ar. Thesm. 973 Ἥρα τελεία καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις ὄντες τῶν γάμων· τέλος δὲ ὁ γάμος. Eum. 213 ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω Ἥρας τελείας καὶ Διὸς πιστώματα, where Ἥρα τελεία = Ἥρα ζυγία, *Juno pronuba*: v. Jebb on παντελὴς δάμαρ, Soph. O. T. 930.

ἥβᾳ, *i.e.* to lustful heated youth, the notion of wantonness being uppermost. Pind. P. VI. 47 νόῳ δὲ πλοῦτον, ἄγων ἄδικον οὔθ' ὑπέροπλον ἥβαν, δρέπει. P. IV. 295 θυμὸν ἐκδόσθαι πρὸς ἥβαν πολ-

ὕβριν δ' ἑτοίμως στυγόντες, εὖ
τελοῖτ' ἂν ἐνδίκους γάμους.
ἔστι δὲ κἀκ πολέμου τειρομένοις

70—71 ἑτοίμως στυγόντες πέλοιτ' ἂν ἔνδικοι γάμοις M. ἐτύμως cod. Guelf. ἐτύμως Arnold. στυγοῦντες Turnebus. Deest syllaba longa post στυγόντες, quocirca οὐ πέλοιτ' ἂν ἔνδικοι γάμοις; Westphal: οὐ πέλοιτ' ἂν ἐκδίκος γάμος Weil: στέγοντες εὖ πέλοιτ' ἂν ἔνδικοι νόμοις Hermann. νόμοις etiam Schwerdt. De emendatione mea infra disceptatur. Cum τελοῖτ' in πέλοιτ' depravatum esset, necesse erat ἐνδίκους in ἔνδικοι abiret. 72 ἔστι δὲ κἀκ M. ἔστιν κἀκ Enger. πτολέμου M, unde

λάκις. So the verb Eur. Or. 696 ἡβᾷ δῆμος εἰς ὀργὴν πεσών. Cf. the use of νεανικός = *protervus*.

70. **ἑτοίμως** is assuredly right, while **ἐτύμως** is weak. It = οὐ διχορρόπως or *studiose*. Cf. Ag. 842 ζευχθεὶς ἑτοῖμος (zealous) ἦν ἐμοὶ σειραφόρος.

στυγόντες. The tense must match **ἰδόντες** and **ἐνδόντες**, and ἔστυγον is unimpeachable (v. Veitch, Verbs Irr. and Def.). In point of sense the true use of στυγεῖν as opposed to μισεῖν (cf. Eur. El. 1015), viz. of the *exhibition* of loathing, is brought out.

70—71. **εὖ τελοῖτ'.** There is no evidence for the contraction **κάρζαν** claimed by Dindorf in *v.* 63. Nor is there any for the usage ἔνδικός τινι πέλειν. **ἔνδικον** is that which ἐν δίκῃ πράσσεται, that which is done, ruled or moved with justice. Moreover **γάμοις** of itself cannot bear all the implication of the Scholiast τοῖς νενομισμένοις καὶ δόξασιν ἡμῖν. If πέλοιτ' ἂν ἔνδικοι γάμοις has a meaning it is "keep yourselves in the position of justice as regards your dealings with marriages (and ours among them)". This however would be interpreting "βίᾳ φρενῶν".

There is a contrast between **τέλος παρ' αἶσαν** and a τέλος which is ἐν αἴσῃ, *i.e.* an ἔνδικον τέλος. The Danaids do not call upon the θεοὶ γενέται (and τέλειοι) to prevent any marriage but the wrongful one.

The conjecture **εὖ** was also made by Hermann, who, however, used it as a poor resource for metre, joining it with his στέγοντες. With **τελοῖτε** it becomes part of a customary phrase. Cf. S. c. T. 35 εὖ τελεῖ θεός, Ag. 806, Pers. 225 &c. The conception arose from CTYΓON-TЄCЄYTελοιτ, where the letter Є was absorbed and YT became Π. In the context (θεοὶ γενέται...τέλος &c.) τελοῖτε becomes practically certain.

72. **ἔστι δὲ κἀκ.** Though antistrophic correspondence is very severe in Aeschylus, there are undoubtedly systems (very common in Euripides) in which long syllables may answer to short, and resolved feet to close. Inf. *v.* 531 Παμφύλων corresponds to πολλὰ βροτῶν (*v.* 522), and *v.* 528 περᾷ δὲ to λειμῶνα (*v.* 518). In view of the present ignorance of many metrical intricacies it is not safe to alter to **ἔστιν κἀκ.** **δέ**, indeed, is of little advantage to the sense, since the *a fortiori* argument which here begins with the emphatic **ἔστι** is perhaps better introduced without the particle. But, though δὲ may be omitted, it is certainly inelegant to omit ἐκ and to read ἔστιν καὶ πολέμῳ with Paley. The construction is pregnantly used of those who not only πολέμῳ τείρονται but also ἐκ πολέμου φεύγουσι. Paley illustrates the passage appositely by Plut. de Superst. § 14 ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λῃσταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἂν ἀγάλματος λαβῶνται ἢ ναοῦ, θαρροῦσι.

βωμός, ἀρῆς φυγάσιν
ῥῦμα, δαιμόνων σέβας.
εἴρηται λόγος εὖ παναληθῶς· στρ. δ'.
Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη·

ἔστιν δὲ πτολέμῳ Paley dubitanter. 73 *ἄρης* M. *ἀρῆς* cod. Guelf. *ἀρᾶς* Scholefield; sed Homericam formam servat poeta vocabuli ex Homero sumpti. *βωμὸς ἄρος·* Ahrens. 74 Licet cogitare de *δυσμενῶν σέβας* i.e. "ara quam hostes (persequentes) reverentur". Cf. Eum. 690 *πάγος Ἄρειος, ἐν δὲ τῷ σέβας ἀστῶν.* 75 *εἰθείη διὸς* M. *εἴθ' εἴη* cod. Par. *εἴθ' εἴη τέλος* Lincke. *εἰ θείη θεὸς* Schuetz, multis probantibus: ipse postea repudiat. *ἰθείῃ* (ex Hesych. *εἰθεῖα: δικαιοσύνη*) Hermann cum praece-

73. **ἀρῆς ῥῦμα φυγάσιν,** to be joined: "a defence from harm for fugitives". The Scholiast explains *καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμὸς διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν.* Hesychius gives **ἀρή· βλάβη** *ἡ ἐν τῷ Ἄρει.* Cf. Il. XVIII. 100 *ἀρῆς ἀλκτῆρα γενέσθαι,* XII. 334 *ἀρὴν ἑτάροισιν ἀμύνειν.* The objective genitive as in Frag. 301 *θάνατον...ὅσπερ μέγιστον ῥῦμα τῶν πολλῶν κακῶν.*

ἱκέται and **φυγάδες** are coupled in Choeph. 336 *τάφος δ' ἱκέτας δέδεκται φυγάδας θ' ὁμοίως.*

74. **δαιμόνων σέβας.** The Scholiast's *διὰ τὸ τῶν δ. σέβας* is away from the construction. Weil's *idque ius etiam di reverentur*, though supported by Eum. 94 *σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας,* seems less good than the objective genitive, "an awe felt for heaven", in apposition to **βωμὸς** and **ῥῦμα,** with which that awe is identified.

75. The **εἰθείη διὸς** of M, usually altered to **εἰ θείη θεός,** is taken with **παναληθῶς** (cf. *εὐλόγως*) to refer to the supposed derivation of *θεὸς* from *θεῖναι* (Hdt. II. 52) *i.e.* "may God in sooth bring good". The confusion of *Θεὸς* and *Διὸς* is argued by Porson on Eur. Orest. (*fin.*). This correction does not appear the best possible, and it leaves an abrupt asyndeton of the next line. That line with its gnomic aorist is evidently taken from some collection of proverbial wisdom. The Scholiast says *γνωμικῶς παρὰ τὸ* "*Ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο*" (Il. VIII. 143). It is indeed *γνωμικῶς*, but its origin is not to be sought in any single passage of extant literature. There were many *γνῶμαι* to the same effect, *e.g.* Solon X. *πάμπαν δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι.* The saying is in fact a *τριγέρων μῦθος* (Cho. 314), a *παροιμία* (Ag. 264). Aeschylus, like Pindar (P. VII. 54 *φαντὶ δ' ἀνθρώπων παλαιαὶ ῥήσιες κ.τ.λ.*), is fond of quoting saws, which are introduced in various ways, *e.g.* Ag. 369 *οὐκ ἔφα τις ...,* Ag. 750 *παλαίφατος δ' ἐν βροτοῖς λόγος τέτυκται,* Cho. 314 *τριγέρων μῦθος τάδε φωνεῖ.* The theological wisdom of the following lines is better suited (in point of *ἦθος*) to the Danaids as a quotation than as original thought. The ΔΙΟC of M arose from a corruption of ειρηταιΛΟΓΟC, through the similar shapes Α, Δ, Λ and Ι, Γ.

76. **ἵμερος,** stronger than *νόος* or *βουλή*, or *ὃ Διὶ φίλον ἐστίν* (Weil); = "that which Zeus hath set his heart upon". The stronger meaning is constant: cf. Plat. Crat. 418 C *ἀσμένοις καὶ ἱμείρουσιν* ("nay, yearning") *ἐγίγνετο τὸ φῶς.*

οὐκ εὐθήρατος. Weil's "Iovis voluntas non facile expugnatur" (= *εὐνίκατος*) misses the point of the metaphor. The allusion is to the chase and the difficulty of catching an evasive object in the dark or an evasive animal in the thickets of a shadowy wood. "It is not easy to track out the desire of Zeus: for the

πάντ᾽ αὐτῷ φλεγέθει
κἂν σκότῳ κελαίνῳ κατέχῃ

dentibus prave coniungens. Id dedi, quod sententia flagitare videtur. 77—79 et 82—84 transponunt Westphal, Oberdick. 77—78 *πάνται. τοι φλεγέθει κἀν σκότωι μέλαιναι· ξυντύχαι* M. *πάντᾳ τοι* cod. Guelf. *παντᾷ τοι* editt. *μελαίνᾳ ξὺν τύχᾳ* et in antist. *τείνουσιν* Porson, quali structura, haud liquet. *μελαίνᾳ τε τύχᾳ* Hermann. *μελαίνας ξυντυχίας* Westphal. Rationem meae correctionis reddidi.

mind of Zeus, in which we seek to trace that desire (—the *ἵμερος* is that which runs through the *νόος*—), is full of mysterious ways, which to him are clear, to us are dark".

ἐτύχθη = πέλει. Cf. Eum. 353 *παλλεύκων πέπλων ἄμοιρος ἐτύχθην*. The whole diction of this line bears the appearance of a direct quotation.

77—84. The arrangement of the following thoughts has perplexed all commentators. Westphal and Oberdick transpose *vv.* 77—79 with *vv.* 82—84, under the impression that *vv.* 82—84 give a better completion to the metaphor in **εὐθήρατος.** But on the other hand *vv.* 77—79 come no better after *v.* 81 than where they stand at present. The question is obscured also by the corruption in *vv.* 77—79 and the consequent uncertainty of the metaphor there involved. Weil, following Schütz, finds in these lines "comparationem a spectaculo fulminum atras nubes interlucentium ductam". This, however vigorous in itself, leads to hopeless confusion. Paley also supposes a mixture of metaphors from hunting, a candle or lightning, wrestling, and a thick wood. The course of thought seems rather to be: "what Zeus hath set his mind upon eludes all pursuit. To himself everything (his purpose and its course) is clear. His will goes toward the end it clearly sees, though we see neither the purpose nor the end. And if Zeus decide that a thing be brought to pass, it is (despite all attempts to wrestle with it) sure to escape a fall: for (when a man thinks to see and counteract his purpose, he fails because) the devices of Zeus (like a wrestler's tricks) are dark and mysterious—they evade us amid the intricate ways of his mind, just as the hunted animal evades us in the dark ways of the wood".

The metaphor **δαυλοί, δάσκιοι** thus returns to that of **εὐθήρατος,** while nevertheless it continues that of the wrestling *vv.* 80—81. Thus **εὐθήρατος** runs through the whole. "There is no catching the desire of Zeus (1) because he sees where all is dark to us, (2) because his devices are intricate and we cannot discover and struggle against them". The lack of perspicuity is plainly due to the welding together of several different remains of proverbial theology.

77—79. The MS. reading does not wholly correspond to the explanation of the Scholiast *ἐν παντὶ τόπῳ* (*i.e.* *παντᾷ*) *λάμπει* (*i.e.* *φλεγέθει*), *κἂν δια σκότου χωρῇ* (*i.e.* *κἂν σκότῳ*). *τοῖς μὲν ἀνθρώποις* (*i.e.* *μερόπεσσι λαοῖς*) *οὐκ εὐσύνοπτός ἐστιν, ἀλλὰ μέλαινά τις αὐτοὺς κατέχει συντυχία* (from which it appears that he read *μελαίνᾳ ξυντυχίᾳ*). *κατέχει*, indeed, may be a trace of an earlier explanation combined with a later in order to make the best of a corrupt reading. Yet this should not be pressed, since *κατέχει* is the verb which would most naturally offer itself for the sense the Scholiast required. It is difficult to understand Hermann's note "ubique Iovis voluntas etiam in tenebris atraque sorte conflictantibus lucet". If the will of Zeus "ubique lucet" it can hardly be *οὐκ εὐθήρατος*, unless we degrade the image to that of an ignis fatuus. Nor is there any reference to fate, but to the will of Zeus and human

μερόπεσσι λαοῖς.
πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, ἀντ. δ΄.
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον·
δαυλοὶ γὰρ πραπίδων
δάσκιοί τε τείνουσι πόροι
κατιδεῖν ἄφραστοι.

81 *κράνθη* M. 83 *τίνουσι* M. 84 *κατειδεῖν* M. 85 *δὲ ἀπὶδὼν* M, corr.

short sight. The sense required is rather "omnia *ipsi* lucent, quamvis nigra caligine offusa teneat *mortalibus* aegris". Cf. Hor. Od. III. 29. 29 prudens futuri temporis exitum Caliginosa nocte premit deus. The reading offered above makes both sense and syntax clear. **φλεγέθει** is indifferently transitive or intransitive. The corruption ΠΑΝΤΑΙΤΟΙ for ΠΑΝΤΑΥΤΩΙ is of the commonest kind. **αὐτῷ** in the emphatic sense *ipsi* cannot be denied to lyrics. In Eum. 320 *αὐτῷ τελέως ἐφάνημεν*, the force of *αὐτῷ* is much less. **κατέχειν** is the customary word with *e.g.* *νύξ*, *σκότος*, *ἡμέρα*, *φῶς*: cf. Pers. 387, Hom. Od. XIII. 269; and the inverted form *Ζεὺς σκότῳ κατέχει* is paralleled by *e.g.* Il. XVI. 79 *οἱ δ' ἀλαλητῷ πᾶν πέδιον κατέχουσι*. The antistrophe points to ⏑⏑– for the end of the line. If **τέχῃ** passed into **τύχῃ** the *Δωριασμός* would follow as a matter of course.

79. **μερόπεσσι λαοῖς.** Whatever the origin of **μέροπες**, Aeschylus appears to have understood it of the weakness and pitiable condition of mortals (*δειλοὶ βροτοί*, mortales aegri): cf. Cho. 1018 *οὔτις μερόπων ἀσινῆ βίοτον διὰ παντὸς ἀμείψει*, in which passage the later use of *μέροπες* without a substantive shews itself. Homer always adds *βροτοὶ* or *ἄνθρωποι* (=**λαοί** here).

80. **ἀσφαλές**, in the original sense **ἄνευ τοῦ σφαλῆναι.** **οὐδ' ἐπὶ νώτῳ** is epexegetical of *ἀσφαλές*, the fall upon the back being the only fall which made defeat. A fall upon the knee (Pers. [illegible]) or shoulder (Ar. Eq. 571) was not a defeat, but the thrown one must *κεῖσθαι ὕπτιος*. There is of course no notion in *πίπτει* of even a partial reverse. In a struggle the contestants lift each other off their feet, but at all such liftings the will of Zeus alights on a sure footing. The subject of **πίπτει** is *πρᾶγμα*, **εἰ κρανθῇ** being = **ὅ τι κρανθῇ**.

81. **κορυφᾷ Διός**, *Iovis numine*. Cf. *ἐπινεύειν*, *κατανεύειν*, *ἀνανεύειν*. Il. I. 527 *οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω*. Paley quotes Callimachus for *κορυφὰ Διὸς ᾧ κ' ἐπινεύσῃ, | ἔμπεδον*.

τέλειον, proleptic and to be joined closely with **κρανθῇ** = "si Iuppiter rem perficere *decreverit*". Inf. *v.* 587 *τόνδε κραινόντων λόγον*. 601 *ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε*.

82. **δαυλοὶ δάσκιοι.** A metaphor from a forest with intricate paths (**πόροι**). Hom. Od. V. 470 *δάσκιος ὕλη*. Herod. IV. 21 *δασὺς ὕλῃ παντοίῃ*. *δασέα* as a noun = "thickets". Similarly a "bushy" beard is both *δαυλὸς* and *δάσκιος* (Pers. 316, Frag. 30). The lairs of wild animals are in such places Hom. Od. V. 470.

πραπίδες not merely thoughts, but shrewd devices (of wrestling) which, like chased animals, run through the intricate paths (*πόροι* also signifies "wiles") of the dark mysterious mind of Zeus. **τείνουσι** adds to the sense of profundity:—"stretch far".

84. **ἄφραστοι**, *haud perspiciendi*, or *ἀξύμβλητοι*: from *φράζομαι* not *φράζω* (cf. *ἀφραδία*, *ἀφράδμων*). Cf. Hdt. V. 92 *κατακρύπτει ἐς τὸ ἀφραστότατον*... *ἐπισταμένη ὡς, εἰ ὑποστρέψαντες ἐς ζήτησιν ἀπικοίατο, πάντα ἐρευνήσειν μέλ-*

ἰάπτει δ' ἐλπίδων ἀφ' ὑψιπύργων στρ. ε'.
πανώλεις βροτούς·
βίαν δ' οὔ τις ἐξοπλίζει

Hermann. 87—89 *βίαν δ' οὔτιν' ἐξοπλίζει τὰν ἄποινον δαιμονίων ἥμενον ἂν φρόνημά πως* M. *φρονήμάτοως* in *φρονήμά πως* mutatum cod. Guelf. Magnus est coniecturarum proventus, cum quibus meam componere ausus sum. *οὔτις* Auratus. *τὰν ἄπονον δαιμονίαν* Westphal, Oberdick. *οὔτις ἐξαλύξει τὰν ἄπονον δαιμονίων* Her-

λοιεν, and Hymn. Merc. 353 *ἄφραστος στίβος.*

κατιδεῖν, with the sense of *κατόπτης, κατάσκοπος*, =*explorare.*

85. **ἐλπίδων ἀφ' ὑψιπύργων.** As if hopes and fancies are a proud citadel, in which mortals live in false security. The literal *πόλις ὑψίπυργος* (Eum. 691) becomes the metaphorical *ἐλπὶς ὑψίπυργος.* In Cho. 691 the true reading is probably *οἳ 'γώ, κατ' ἄκρας ἐλπίδος πορθούμεθα*, where *ἄκρα ἐλπίς* suggests *ἀκρόπολις.* The sense of pride is frequent with the verb *πυργοῦσθαι*: cf. Pers. 192, Eur. Or. 1568 *πεπύργωσαι θράσει.*

πανώλεις. Best taken proleptically, since **ἰάπτει** calls for some such qualification. The contrast between the pride and the fall is better brought out thus than by the Scholiast's *τοὺς τοῦ ὀλέσθαι ἀξίους, ὅ ἐστι κακούς.* The moral meaning of *πανώλης* (=*perditus*) only occurs where the context or the special fame of the person directly bears upon some mischief or bloodshed worked by the possessor of the epithet, *e.g.* Eur. El. 60 *ἡ πανώλης Τυνδαρίς*, Soph. El. 544, Soph. O. C. 1264 &c. The whole form of the expression here resembles S. c. T. 71 *μή μοι πόλιν γε πρυμνόθεν πανώλεθρον ἐκθαμνίσητε*, Pers. 732 *Βακτρίων δ' ἔρρει πανώλης δῆμος.*

87—90. The Scholiast's comment on these difficult lines is *τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἁγνῶν ἑδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἁγνῶν ἑδρασμάτων, ὅ ἐστι τοῦ οὐρανοῦ*, which shews that he struggled valiantly with a reading substantially the same as that of M in *vv.* 89—90. The chief attempts at emendation are given above. Those who, like Weil and Paley, keep **οὔτιν'** in *v.* 87 and make Zeus the subject of **ἐξοπλίζει**, explain it of the ease with which he effects his purpose; and this sense they carry on with the alteration **πᾶν ἄπονον δαιμόνιον** "omne quod a dis venit labore caret" (Paley). The asyndeton so caused is harsh and the remark is not the most apposite. The most that can be said for it is that it is a possible sense and has parallels in Eur. Phoen. 690, Eum. 651, Lucr. V. 1181. But when *v.* 88 is thus reconstructed, *vv.* 89—90 are left with asyndeton again.

It does not seem to have been observed (1) that an epithet **βρότειον** accompanies *ὕβριν* in *v.* 91, and that this, after the *βροτοὺς* of *v.* 86, necessarily implies an antithesis to some *ὕβρις* which is not *βρότειος.* The antithetic word must evidently be looked for in *δαιμονίων*: (2) that **φρόνημα** means *animi*, pride proper or improper, not *voluntas* (*βούλευμα*). *φρόνημα* answers to *μέγα φρονεῖν*, and is high, stubborn, or wicked thought, not simply thought. Generally indeed an epithet accompanies the word (*ὠμόν, καρτερόν, δύσθεον, ἄδικον, ἄθεον, ὑπέρκομπον, ὑπέρτολμον, μάταιον* all occur in Aeschylus), but not necessarily: cf. Prom. V. 953 *σεμνόστομός γε καὶ φρονήματος πλέως*, and inf. *v.* 879.

These considerations point to the reading given above, which may be rendered: "mortales ab alto spiritu deicit: immo si quis *deorum divinam illam* vim armat, ilico de eo Iuppiter superbiae poenas sumit quamquam in sacris sedibus sedente. (*Qui ergo deos punit ipsos*) in

τὰν ἄπονον δαιμονίαν,
ἥμενον ὂν φρονήματ' οὐκ
αὐτόθεν ἐξέπραξεν ἔμπας ἑδράνων ἐφ' ἁγνῶν. (101)
ἰδέσθω δ' εἰς ὕβριν βρότειον, οἷ' ἀν- ἀντ. ε'.

mann. Deinde ἥμενος ὂν (*suum*) Paley. θᾶσσον ἄνω Weil (ex Hesychio, apud quem θάσσων per καθεζόμενος explicatur), arbitrans inesse aliquid in scholiastae paraphrasi. μνῆμον ἄνω Hermann. ἤρεμ' ἄνω Martin. ᾇ μέμονεν Conington, Emper.
90 βουλὰς pro ἔμπας temere Oberdick, ποινὰς Burges. ἀφ' plerique. 91 ἐς M, et βρότιον in βρότειον corr. οἷα νεάζει M. οἷ' ἀννεάζει ipse dedi. οἵᾳ Schuetz.

mortalem libidinem despiciat &c." This, put in the form **οὔτις...ὂν...οὐκ** (nemo de quo non sumat), was liable to corruption, which the double accusative **ὂν ἐξέπραξε φρονήματα** facilitated. In further support of this reading it may be noted that (1) **βίαν** is more frequently used in a bad sense, parallel to ὕβρις. Hom. Od. XV. 329 ὕβρις τε βίη τε, and is better used of an act of violence than an exertion of strength (σθένος, μένος); (2) **ἔμπας** has more force with ἥμενον ἑδράνων ἐφ' ἁγνῶν *i.e.* θεόν περ ὄντα than as a somewhat superfluous addition to ἥμενος αὐτόθεν; (3) the MS. reading **ἐφ'** is better with **ἥμενον** than with **ἐξέπραξεν**. Editors have written **ἀφ'** to suit the latter, comparing Hom. Od. XXI. 420 αὐτόθεν ἐκ δίφροιο καθήμενος. (4) **ἁγνῶν** gains greatly in pertinence. With the whole expression cf. Pers. 794 ὕβρεως ἄποινα κἀθέων φρονημάτων. Ibid. 814 Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν φρονημάτων.

88. **τὰν ἄπονον δαιμονίαν,** better than a possible οὔτις...τῶν ἀπόνων δαιμονίων, since δαιμόνιον "deity" is not of the time of Aeschylus. **τὰν**=*illam*. The great and easy power of the gods is contrasted with the smallness of man and his efforts. By hypallage the epithet **ἄπονος** is transferred from the gods to their βία. **ἄπονος** is the opposite of ἐργώδης (Aristot. E. N. X. 7), and is a common description of the divine life or condition. Cf. Soph. O. C. 1585 ἆρα θείᾳ κἀπόνῳ τύχῃ; (sc. βίοτον λέλοιπε). Hes. Op. 112

ὥς τε θεοὶ δ' ἔζωον ἀκηδέα θυμὸν ἔχοντες
νόσφιν ἄτερ τε πόνων.

The *securum aevum* of Lucretius, the ζωὴ ἄλυπος of Aristot. Cael. II. 1, embraces this ἀπονία. **βίαν ἐξοπλίζει τὰν ἄπονον** is an oxymoron.

89. For the theological question (of Zeus punishing even the gods) cf. Il. VIII. *init.*

ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
πληγεὶς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε.

90. **αὐτόθεν**=*ilico*. Il. XX. 120, Thuc. I. 141, Plato Gorg. 470 E.

ἐξέπραξεν. Gnomic. The verb takes accusative of person deed or penalty, or any two of these combined. Eur. Med. 1305 μητρῷον ἐκπράσσοντες ἀνόσιον φόνον (so φρόνημα here). Eum. 624 τὸν πατρὸς φόνον πράξαντα. Pind. Ol. III. 12 πράσσοντί με τοῦτο θεόδματον χρέος.

ἁγνῶν. Cf. Ag. 183 δαιμόνων δέ που χάρις σέλμα σεμνὸν ἡμένων. Ibid. 519 σεμνοί τε θᾶκοι.

91. **οἷ' ἀννεάζει.** This seems the most natural correction, the omission of N being easy. Hermann's **οἵα** is awkward in view of the masculine **πυθμήν.** The contraction is quite legitimate: Hom. Od. X. 192 ἀννεῖται, Ag. 305 ἀνδαίω. In Soph. Trach. 396 κἀννεώσασθαι λόγους should be read. Liddell and Scott wrongly give ἀνανεάζειν as transitive in Ar. Ran.

νεάζει πυθμὴν
δι' ἀμὸν γάμον, τεθαλὼς
δυσπαραβούλοισι φρεσίν,
καὶ διάνοιαν ἀλεὰν
κέντρον ἔχων ἄφυκτον, ἄτας ἀπάταν μεταλγοῦς.

οἷα Hermann. οἷον Pauw. 93 ἀμὸν M. vide adnot. ad *v.* 153. τὸ θάλος M, corr. Bothe. 94 δυσπαραβούλοισιν M. 95 μενόλιν M. μαινόλιν schol. et editt. Laborat metrum: quapropter μαργοσύναν τε μαινόλιν Weil, αἱμύλαν Bamberger. Praestat, credo, **ἀλεάν**. 96 ἄται (ι in rasura) δ' ἀπάτα.ι μεταγνούς M. Ἄτας δ' ἀπάταν Westphal, Oberdick. ἄτᾳ δ' ἀπάταν Pauw. ἄταν δ' ἀπάτᾳ plerique.

593. The compound verb is preferable to the simple, which occurs in Ag. 764 in a similar connection *φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ νεάζουσαν ἐν κακοῖς βροτῶν ὕβριν*. In that place there is no notion of rejuvenescence of an old stock, but of the wantoning of a new one.

92. **πυθμήν.** Not, as the Scholiast thinks, *αὐτὸς ὁ Αἴγυπτος*. From other familiar references to *ὕβρις* it is clear that the *πυθμὴν* is the old stock of collective *ὕβρις*, which sprouts out "in the matter of this marriage" as it does ever and anon in other matters.

94. The more than usually intelligent note of the Scholiast is *οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων αὐτοῦ, καὶ διάνοιαν μαινόλιν ἔχων, ὅ ἐστι κέντρον ἄφυκτον*.

95—96. The metaphor, contrary to the manner of Aeschylus, becomes mixed. Though the MS. reading is plainly corrupt in *v.* 96, there is no reason to doubt the words **καὶ κέντρον ἔχων ἄφυκτον** in *grammatical* agreement with **πυθμήν**. The separation of the metaphors into different clauses makes the confusion less felt than in Shakspere's "to take up arms against a sea of troubles".

95. **διάνοιαν μαινόλιν** is against the metre, although editors for the most part ignore the fact. *φρόνημα* of the strophe is past suspicion. Weil supposes **καὶ διάνοιαν** to be an explanation written over a true reading **μαργοσύναν τε**. This is too bold. We may suspect a gloss, but more rightly on **μαινόλιν**. **διάνοια** and **μαινόλις** are both used in connections like this, *e.g.* S. c. T. 831 *ὤλοντ' ἀσεβεῖ διανοίᾳ*. Eur. Or. 813 *ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια*. A gloss presupposes a rarer word to be explained, and **ἀλεάν (ἠλεάν)** is such a word. *ἠλεός* is a Homeric word *φρένας ἠλεέ* Od. II. 243, Il. XV. 128; *ἠλεὸς οἶνος* Od. XIV. 464; *ἠλεὰ ῥέξας* Call. Fr. 174. Cf. *ἠλέματος*. In Etym. M. 59. 45 *ἀλεός* is explained by *μάταιος* and *ἀλεόφρων* by *παράφρων*. Hesychius has *ἀλαιός· ἄφρων, Αἰσχύλος*.

96. The ordinary reading is **ἄταν δ' ἀπάτᾳ μεταγνούς**, in support of which Paley quotes Soph. Ant. 630 *ἀπάτας λεχέων ὑπεραλγῶν*. He renders "but it shall know its folly through its disappointment", **μεταγνοὺς** being regarded as = *sero cognoscens*. It is admitted that there is no other instance of *μεταγνῶναι* = *μεθύστερον γνῶναι*, but it is claimed that words compounded with prepositions may occasionally have a sense corresponding to their parts (cf. the discussion on *ξυμφορὰς* Soph. O. T. 44). *μεταλγεῖν*, *μετακλαίομαι* &c., however, plainly offer no true analogy for *μεταγνῶναι* in this sense. Rather *μεταγνῶναι* should = "to change one's mind and repent of" (cf. Thuc. III. 40 *μεταγνῶναι τὰ δεδογμένα*). To this an insuperable objection lies in the aorist, to which no quasi-future sense can attach. The sons of Aegyptus have not yet felt their error.

The reading offered above makes

τοιαῦτ' ἀμαθέ' ἀμελέα θρεομένα μέλη *στρ. ϛ'.*
λιγέα βαρέα δακρυοπετῆ,
ἰὴ ἰὴ ἰηλέμοισιν ἐμφερῆ,

ἀάτᾳ Meineke. Servant *μεταγνούς* omnes ante me editt. 97 *τοιαῦτα πάθεα μέλεα θρεομένα λέγων* M, at post *v.* 99 addit *θρεομένη μέλη*, quae verba vulgo editt. cum Schuetzio omnino semovent. *μ* pro *π* dedi: de ceteris vide adnot. *δ' ἐγὼ* pro *λέγων* Enger, Wecklein, Weil. *λέγω* Stanley, Paley, ita ut *θρεομένα* adverbii vim habeat i.e. modum indicet quo aliquis *λέγει*: prave, opinor. 99 *ἐμπρέπη* M. *ἐμπρεπῆ* Turnebus et plerique. *ἀμπρεπῆ* Stanley. *ἐμπρεπής* Meffert. Sensum

ἀπάταν in exegetical apposition to **διάνοιαν**, and the change of ΓΝ to ΛΓ is palaeographically of the easiest. The reverse change (*ἁγνὸς* for *Ἄλγος*) is usually made in *v.* 228. *μεταλγεῖν, ὑπεραλγεῖν, ἐπαλγεῖν, ἐπαλγής, ὑπεραλγής, διαλγής* afford warrant enough for **μεταλγής** = **ὑπὲρ ἧς ἄλγος ὕστερον ἔσται.**

97. MSS. give after *v.* 99 (*extra metrum*) the words **θρεομένη μέλη**, which are usually rejected altogether. Their presence can, however, hardly be an accident; and they must have been originally either a correction of something in *v.* 97, inserted in the wrong place, or else a repetition at *v.* 99 to explain the construction of **ἐμπρεπῆ**. In either case they point to **μέλη** as a proper word for *v.* 97. But that *μέλη* cannot have been the **μέλεα** which stands in the text of M. Oberdick indeed reads **τοιαῦτα πάθεα, μέλεα** (*i.e.* **μέλη**) **θρεομένα, λέγω**, which is weak both in arrangement and expression, since *μέλη* would plainly require an epithet. Moreover what are **τοιαῦτα πάθεα**? If the reference be back to *vv.* 62 sqq., it is over far; and if to the implication of their own sufferings derived from the "wantonness" of *vv.* 94 sqq., *πάθεα μέλεα* ("wretched sufferings") makes too great a strain upon that implication. For **πάθεα μέλεα** it might be urged that the combination seems to have been favoured, cf. Eur. Hipp. 363 *ὦ ἀνήκουστα τᾶς τυράννου πάθεα μέλεα θρεομένας*, and ibid. 830 *αἰαῖ· αἰαῖ μέλεα μέλεα τάδε πάθη*. Yet in both these places the incidents are such as to be exactly suited to the expression *πάθεα μέλεα*. Palaeographically the change given in the present text is easily accounted for, depending on the very old and very common confusion of the letters Π and Μ in their semi-cursive shapes, cf. inf. 706. After this corruption the second accusative *μέλη* would appear out of place. It is needless to argue the weakness of **λέγω**.

For the sense "crying in strains so artless and untuned" cf. Agam. 1141 *ἀμφὶ δ' αὐτᾶς θροεῖς νόμον ἄνομον οἷά τις ξουθὰ ἀηδών*. The Danaids are like the Ionian dirge-women in that they are lamenting, but unlike them in that their strains are the strains of nature and not of art. Their *μέλη θρηνητικὰ* are those of *ἰδιώτιδες*, not of *πεπαιδευμέναι*.

ἀμαθέα = "inexperienced, lay". Thuc. IV. 41 *οἱ Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ λῃστείας καὶ τοιούτου πολέμου*, Ar. Ran. 1445 *ἀμαθέστερόν πως εἰπὲ καὶ σαφέστερον*.

ἀμελῆς. In this sense in Pollux II. 117. Obviously there is no end of these formations *e.g.* *χάρις ἀχάριτος, μορφὴ ἄμορφος* &c.

98. **λιγέα.** Of sounds of lamentation, also Pers. 332 *λιγέα κωκύματα*.

βαρέα. Of *sound*, opposed to **λιγέα** (= *ὀξέα*). Arist. Rhet. III. 1 § 4 *τῇ φωνῇ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἕκαστον πάθος, καὶ πῶς τοῖς τόνοις, οἷον ὀξείᾳ καὶ βαρείᾳ καὶ μέσῃ*. Pers. 572 *βαρὺ δ' ἀμβόασον οὐράνι' ἄχη*. Soph. Phil. 207 *οὐδέ με λάθει βαρεῖα τηλόθεν αὐδά...διάσημα γὰρ θρηνεῖ* "Now shrill, now deep".

99. **ἰή· ἰή.** This interjection is used

ζῶσα γόοις με τιμῶ. ✗ (116)
ἱλέομαι μὲν Ἀπίαν βοῦνιν,
καρβάνᾳ δ' ἂν αὐδᾷ σύν, γᾶ, γνοίης.

sequor. Addunt libri *θρεομένη μέλη*. 100 *ζῶσα το οισ με τιμᾶι* in marg. Medicei posuit sec. man. 101 *ἰλέωμαι* M, corr. Turnebus. *ἰλεοῦμαι* utitur Plato. 102 *καρβᾶνα δ' αὐδὰν εὐακοννεῖς* M, sed inf. *v.* 111 *καρβὰν ἁ δ' αὐδὰν εὐγακόννις*. Opem mihi videtur ferre cod. Guelf. *καρβάνάδ' αὐδὰν ἐνγαγρόνγις* praebens (*v.* 111); quae lectio e M derivari vix potest. Animadvertendi sunt etiam accentus. His indiciis et loci sententia usus sum. Vulgo Boissonadii *εὖ, γᾶ, κοννεῖς* recipiunt. *εἰ, γᾶ,* Herwerden. *εὖ, δᾶ, κόννει* Bamberger. *ὦ γᾶ* Hermann. *καρβᾶν'* Hermann, *καρβάναν* Pearson, Westphal. *καρβᾶν' ἴλην* vel *ἀγέλαν* dubitanter

in preference to the *ἰώ* of the antistrophe as being connected in sound with *ἰήλεμος*.

The reading **ἐμπρεπῆ** gives no satisfactory sense with either *πάθεα* or *μέλη*. **ἐμπρεπὴς** (=*πρέπων ἐν*) should mean *conspiciendus inter* or *ob*. Elsewhere the adjective only occurs in the iambograph Ananius, where the turning is said to be *ἰχθύεσσιν ἐμπρεπὴς ἐν μυττωτῷ*. So the verb Ar. Nub. 605 *Βάκχαις ἐμπρέπων Διόνυσος*. Soph. El. 1187 *ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν*. But in neither of these senses can either the *πάθεα* or the *μέλη* of the Danaids be said *ἰηλέμοισιν ἐμπρέπειν*. Either **ἰηλέμοισι CΥμπρεπῆ** "such as befit a dirge" (v. inf. 437 and S. c. T. 13), or **ἰηλέμοισιν ἐμφερῆ** "like to a dirge" may be read, but the latter qualification is nearer the truth and the correction easier.

100. **ζῶσα** *i.e.* **καίπερ ἔτι ζῶσα**. Cf. Ag. 1322 *ἅπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω | ἐμὸν τὸν αὐτῆς*. Il. VI. 500 *αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα*. Choeph. 926.

For **με=ἐμαυτὴν** Paley quotes Eur. And. 256 *ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί*.

τιμᾶν. Of honours to the dead, cf. Cho. 96, 486. S. c. T. 1021, 1046 *τιμήσεις τάφῳ*, 1024 *ἄτιμον ἐκφορᾶς*. Cho. 200 &c.

101. **ἱλέομαι**. See on *v.* 23 *ὦ πόλις, ὦ γῆ*.

Ἀπίαν. See *v.* 234. Ag. 256. Soph. O. C. 1303.

βοῦνιν. *τὴν γῆν κατὰ βαρβάρους* Schol. (a ridiculous remark). So Hesychius *βοῦνις· γῆ· Αἰσχύλος*, wrongly, for *γᾶ βοῦνι* occur together *v.* 755. *βουνός* "hill", *βουνοειδής*, are words in vulgar use in later Greek, and a modern Greek word for "hill" is *bouno*. In the Etym. Mag. p. 208, 3 *βουνοί* are explained as *οἱ ὑψηλοὶ καὶ ὀρώδεις καὶ γεώλοφοι τόποι*. Hdt. IV. 199 (speaking of Cyrene) *τὰ ὑπὲρ τῶν θαλασσιδίων χώρων...τὰ βουνοὺς καλέουσι*, which passage no more proves the word to have been originally "Cyrenian" than "Highlands" is proved to be originally a Scotch word for a similar reason. Though a *γλῶσσα*, *i.e.* not a common Athenian word, it was evidently well known in Greece generally. (See further Rutherford New Phrynichus Art. 333.) It would seem to have been affected chiefly by Aeolians and Dorians, and as applied here to the Peloponnese, gives some local colour.

Etymologically **βουνός** cannot be connected with **γουνός** (the original initial not being velar), though the same explanation is given of both in the Etym. Mag. (p. 208 and p. 239). The root is that of *βύω*. There is no other "foreign" word in any part of any chorus, nor is **αὐδά** a "word" at all, but a sound or tone, cf. Hom. Od. XXI. 411 *χελιδόνι εἰκέλη αὐδήν*. The tone of the Danaids is foreign, but their words are Greek.

102. The **εὐακοννεῖς** of M, as emended to **εὖ, γᾶ, κοννεῖς**, is an assertion which is

πολλάκι δ' ἐμπίτνω
ξὺν λακίδι λινοσινεῖ
Σιδονίᾳ καλύπτρᾳ.
θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς ἀντ. ϛʹ.

proponit Weil. 104 λινοισινῆι M. αἵνοισιν ἢ cod. Guelf. Ipse correxi. λίνοισιν ἢ plerique, facilius quam verius. λίνοισιν ἠδὲ Westphal, Oberdick. λίνοισι καὶ Wecklein. 105 σι.δονίαι M. Prius fuit σινδονίαι. σιδωνία Guelf.

very flat and scarcely warrantable. *ὡς γῇ νοεῖς καὶ τὴν βάρβαρον φωνήν*, Schol. **κοννεῖν** seems only to occur here and inf. *v.* 139. Hesychius explains by *συνιέναι, ἐπίστασθαι*, and Curtius derived from *κοϝ-νέω* (cf. *κοέω*). The antistrophe, which should evidently give the same words, has **εὐγακόννις**, while cod. Guelf. (to which MS. alone does any appearance of independent value attach), has in *v.* 111 **καρβανάδ' αὐδὰν ἐγγαγρόνγις**. All this points to great corruption, not to be corrected by such changes as **εὖ** to **εἰ**, but by a deeper consideration of the sense. The Danaids speak Greek, but with a foreign accent. They attempt to propitiate Apia, but fear that the foreign accent may create prejudice. The deprecation of this would naturally take the shape of a wish or mild exhortation *e.g. καρβάνᾳ δ' αὐδᾷ εὖ, γᾶ, φρονοίης*, or *μή σύ, γᾶ, φθονοίης*. But in view of the reading of cod. Guelf., and as a reasonable account of the corruption, it seems eminently satisfactory to read by tmesis **σύν, γᾶ, γνοίης** *i.e.* **συγγνοίης**. The tmesis is Aeschylean, cf. Cho. 460 *ξὺν δὲ γενοῦ*, Sept. c. T. 1028 *κἀνὰ κίνδυνον βάλω*, Prom. Vinct. 134 &c. The corruption of **σὺν** into **εὖ** (—the *ἐν* of Guelf. retains the N—) is of the commonest. Cf. inf. 189 *εὐγνώη* for *συγγνοίη*, while in *v.* 167 *συνωνύμων* is corrupt for *εὐωνύμων*. The tmesis would account for much confusion.

The clause is parenthetical, **μὲν** of *v.* 101 being answered by **δὲ** of *v.* 103.

104. **λινοσινεῖ**. This correction may perhaps without presumption be called certain. **ει** and **η** are confused from early Alexandrine times. The expression is the same as in Cho. 27 *λινοφθόροι δ' ὑφασμάτων λακίδες ἔφλαδον*; and the latter part of the compound is illustrated by Ag. 561

δρόσοι κατεψέκαζον, ἔμπεδον σίνος ἐσθημάτων.

Cf. Pers. 835 *λακίδες στημορραγοῦσι.*

λίνοισιν ἢ hitherto accepted implies a conscious alternation, first the garments, next the veil. Properly however this should be *καὶ* (hence Westphal **ἠδὲ**), and (1) the *καλύπτρα* is itself of *λίνον*, (2) the plural *λίνα* is not elsewhere used in the sense *λινοῖ πέπλοι.*

For **ἐμπίτνω** cf. Pers. 125 *βυσσίνοις δ' ἐν πέπλοις πέσῃ λακίς*; and in connection with **καλύπτρᾳ** Pers. 537 *ἁπαλαῖς χερσὶ καλύπτρας κατερεικόμεναι.*

105. Either **Σιδονίᾳ** or **σινδονίᾳ** would suit the place. *σινδὼν* is "fine stuff" especially the finest *λίνον*. Hdt. II. 86 *σινδὼν βυσσίνη* (of mummy-cloths). Soph. Ant. 1222 *βρόχῳ μιτώδει σινδόνος* (with which cf. *v.* 409 *πολυμίτων*), that being the material of Antigone's veil. While **σινδονίᾳ** describes the material, it is weaker after *λινοσινεῖ* than the epithet **Σιδονίᾳ**, which refers to the beauty and care of workmanship for which Sidon was famous. The sense thus corresponds to *v.* 872 *λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ* (q.v.). Cf. Il. VI. 289 *ἔνθ' ἔσαν οἱ πέπλοι, παμποίκιλα ἔργα γυναικῶν Σιδονίων.*

106—107. The Scholiast's note *ὅπου δὲ θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐπραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσιν. ἐναγέα δέ, ἐναγίσματα*, shews that except

ἐπίδρομ', ὁπόθι θάνατος ἀνῇ.
ἰὼ ἰὼ ἰὼ δυσάγκριτοι πόνοι, (126)

7 Quamquam priorem versum varie mutaverunt editt., meliorem nemo it aut dabit. In altero tantum error indagandus erat. Praebet enim M ο ὡπόθι θάνατος ὅπηι; ἀπῇ habuit Schol. ἀνῇ edidi. ἐπῇ Weil. ἐπίδρομος he, Oberdick. 108 πόροι Westphal. πνόοι Weil.

for **ὅπηι** he read what our MSS. The main difficulty is one of the to see how this bears upon the ıg lines 108—109, or what place s in the general context. If *vv.* 9 are an abrupt exclamation of naids touching their own fate, to be understood by **τόδε κῦμα σάγκριτοι πόνοι**? There is evi- a nautical allusion, or else a meta- om a rushing torrent. δυσάγκριτοι kes for the former. We should re naturally look for some nautical in these verses 106, 107,—a touch does not appear in the existing ἀπῇ of the Scholiast is far too ven for *e.g.* ἀπέλθῃ, ἀναχωρήσῃ, of it is intended to be the equivalent. f M has all the appearance of a on **ὁπόθι** and has supplanted a hat similarly shaped word at the the line. Putting this considera- ith the Scholiast's **ἀπῇ** we are led "when Death hath relaxed his ἀνίημι is a *vox propria* of the lackening, Soph. Phil. 639 οὐκοῦν πνεῦμα τοὐκ πρώρας ἀνῇ (where ηι, ἄγηι, παρῇι). Hdt. II. 113 οὐ ίει τὰ πνεύματα, and metaphori- oph. Phil. 764 ἕως ἀνῇ τὸ πρᾶγμα ῆς νόσου.

ντος. *quasi* ὁ θανατίας, θανάτου The voyager through life is hard l by the wind of the storm of "when that wind relaxes and all , then solemn rites pour in to the This involves a virtual promise to heaven, that if they too be from the impending wreck they y offerings; and the sense fits with of *v.* 101, and with κῦμα follow-ing. For the notion cf. Hor. Od. III. xxix. 57

Non est meum si mugiat Africis
Malus procellis ad miseras preces
Decurrere et *votis pacisci* &c.

ἐναγέα τέλεα are τιμαί, as the Scholiast says, but not ἐναγίσματα, which are for φθιτοί, not for θεοί. There is no question of *parentatio* here. A possible explana- tion of **ἐναγέα** is **ἃ θεοῖς ὑπισχνεῖταί τις ἔνορκος** *i.e.* such that, unless a man pay them, ἐν ἄγει ἐνέχεται (*piaculo tenetur*) Hdt. VI. 56. The person would be ἐνα- γής, the offerings are ἐναγέα. For this view may be quoted Soph. O. T. 656 τὸν ἐναγῆ φίλον = "amicum sacramento ob- strictum". But ἄγος (rather perhaps ἅγος see Curtius, Gr. Et. in voc.) has other meanings than pollution, viz. (1) expiatory sacrifices. Hesychius gives ἄγος· ἅγνισμα. θυσίας: cf. Soph. Ant. 775. (2) σέβας Hymn. Cer. 479. In Becker's Anecd. 212, 33 ἄγη are explain- ed as τὰ μυστήρια, which are τέλεα *par excellence*. Probably therefore **ἐναγέα τέλεα** = "sacrificial rites in expiation", vowed under danger and the conscious- ness of past sins.

τέλεα = "offerings", cf. Soph. Tr. 238 βωμοὺς τέλη τ' ἔγκαρπα.

πελομένων καλῶς, sc. τῶν πραγμάτων not τῶν ἀνθρώπων. Cf. Eum. 772, Cho. 80 βίᾳ φερομένων. S. c. T. 274 εὖ ξυντυχόντων καὶ πόλεως σεσωσμένης.

107. **ἐπίδρομα**, "abundant", a sense not elsewhere found with this word, but recognised in ἐπίσσυτος (Ag. 887) and ἐπίρρυτος (Eum. 907).

108. **δυσάγκριτοι**, δυσδιάγνωστοι Schol. The Danaids do not know which way to turn. Weil's **πνόοι** is very attractive.

[illegible]

στρ. ζ.

[illegible]

113. [illegible] Cf. [illegible]

115. [illegible]

[illegible] The means of propulsion and the vehicle.

λινορραφής τε δόρυ δορός. A perfectly sound expression. δόρυ δορός is the "timber structure", or "building of our bark" = "our well-built bark", while λινορραφής refers to the manner in which, in ancient times, the timbers were clamped together. The Scholiast's note is better than usual: [illegible] The sewn papyrus boats of the Nile are of course not in point. δόρυ can only be used of a ship built of timber. Strabo's πλοῖα ῥαπτὰ (p. 308) again are different, being of hide, as are also those mentioned by Sidonius (VII. 369)

cui pelle salum sulcare Britannum
Ludus, et assueto glaucum mare findere lembo.

The ship in the poet's mind is like those ships of the wikings, of which we read that they had their "sides of oak-[illegible] fastened with bird-rope and iron [illegible] (Green, Making of England, p. [illegible]) that their "timbers were fasten[illegible] gether by wattles of tree-roots for [illegible] iron" (Conquest of E. p. [illegible]).

λινορραφής "sewn with ropes" being the material. Cf. Frag. 18 [illegible] Pers. 68 [illegible] Hdt. VII. 36 [illegible] Eur. I. T. [illegible] &c.

In Plato Legg. 945 c [illegible] MSS. except Par. A give [illegible], b[illegible] A, which is worth more than [illegible] others, gives [illegible]. The ἐντο[illegible] probably some such ξύνδεσμος as t[illegible] fore us.

116. [illegible] στέγων, i.e. "thus sev[illegible] well sewn and water-tight". Cf. [illegible] II. 94 νῆες οὐδὲν στέγουσαι.

117. ἔπεμπε, better than ἔπεμψ[illegible] end is not yet—"continued to bri[illegible] so long as I was at sea".

σὺν πνοιαῖσιν with ἀχειμάτο[illegible] σὺν θεῷ, σὺν δαίμονι &c. Il. XXI[illegible] πέμψον δέ με σύν γε θεοῖσιν. The[illegible] been no mention of propulsion b[illegible]

οὐδὲ μέμφομαι· τελευτὰς δ' ἐν χέρσῳ νῦν
πατήρ μοι παντόπτας
πρευμενεῖς κτίσειεν,
σπέρμα σεμνᾶς με δάμαρτος εὐνὰς
ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.

im negare ἔπεμφ' ἅμα πνοιαῖσιν poetae deberi. 118—119 τελευτᾶς δ' ἐν ...ατὴρ ὁ παντόπτας M. Antistropha admodum corrupta facit ut multas ...di vias et hic et illic temptent editt. τελευτὰς omnes, auctore Burgesio. ...οι πανόπτας Hartung. De eo, quod dedi, vide adnot. τελευτὰς δ' ἂν ἐν ...τάρχας παντόπτας, et in antist. διωγμοῖς ἐμοῖσιν ἀσχαλῶσ' Hermann. Mul...et istud ἄν. τελευτὰς πατὴρ δ' ἐν χ. παντάρχας παντόπτας Weil, et in antist. ...ι τοῖσδ' ἀσχαλῶσ'. πατὴρ παντόπτας et in antist. ἀδμὴς ἀδμῆτας Oberdick. ...υμενὴς κτίσειε Turnebus. 121 σεμνᾶς μέγα ματρὸς M et editt. Vide 122 ἐή nonnulli. ἀδάμαντον M, corr. Bothe.

...notion is simply that the winds ...*against* them.

...**τελευτὰς** in the emphatic place ...ntithesis.

...**σῳ νῦν.** MSS. give **ἐν χρόνῳ.** ...tistrophe is unfortunately most ... but the reading there given in ...ion must be somewhere near the ... The reading here chosen makes ...ired metrical correspondence, ... a not unnatural source of ἐν ...nce the omission or misreading ... of the *signa compendiaria* of **ερ** ...uld lead almost as a matter of ... the substitution of **χρόνῳ** for ...ν. Moreover **χέρσῳ** affords a ...ntithesis (*more Aeschyleo*) to the ...ge of *vv.* 115—117 (cf. inf. 151 ...thesis of ναυκλήρῳ with τἀπὶ ... and the appeal for immediate ... is more suited to earnest prayer ... appeal for an end "in length of

...**πατὴρ παντόπτας** *i.e.* **Ζεύς.** The ...not only defines πατήρ as Zeus, ...us, but also implies that every...n land and sea alike, Zeus can ...help.

...**σεμνᾶς με δάμαρτος.** The read... **ματρός** is generally left without ... The Scholiast absurdly ex...e **σπέρμα** as Epaphus. Paley ... **μέγα** "august", a title which in no way suits the Danaids, either in their own mouths or in their present condition. μέγας means only great in size or in importance, power and position. The Danaids are not the latter, and in the former sense the epithet may be true as a tasteless statement, but is irrelevant as a plea. The point lies rather in their claims of divine descent, their relationship to the Zeus whom they are invoking. They are the children of his own δάμαρ. That **σεμνὴ δάμαρ** is no unfit title for Io is proved by Prom. V. 834 ἡ Διὸς κλεινὴ δάμαρ προσηγορεύθης (of the same Io). The ground of appeal is thus identical with that of *vv.* 510—516 (q. v.). ΜΕΓΑΜΑΤΡΟC for ΜΕΔΑΜΑΡΤΟC is a natural misreading.

121—122. As in *vv.* 129—130 the construction is in dependence upon the preceding clause, viz. **τελευτὰς π. κτίσειεν** (ὥστε) **με**, and **ῥύσιος γενέσθω** (ὥστε) **με**. The Scholiast says λείπει τὸ δοίη; but the infinitive differs from that of S. c. T. 253 θεοὶ πολῖται, μή με δουλείας τυχεῖν, where the invocation is direct ὦ θεοί, δότε &c.

122. **ἀνδρῶν** qualifies **εὐνὰς** in the sense εὐνὰς γαμηλίους, νυμφιδίους. The qualification is necessary, for in *e.g.* Pind. Ol. IX. 44 Πύρρα Δευκαλίων τε ἄτερ εὐνᾶς (=τοῦ εὐνηθῆναι) κτισσασθον λίθινον γόνον, the context is itself qualifi-

θέλουσα δ' αὖ θέλουσαν ἁγ- ἀντ. ζ.
νά μ' ἐπιδέτω Διὸς κόρα,
λέχους ἄσεμν' ἐν Ὦπιδι σφάλασα.

125 *ἔχουσα σεμν'' ἐνώπι' ἀσφαλές* M. Praeposui Λ post Α omissum, et vitium in fine sanavi. *Ἄρτεμις* pro *ἀσφαλές*, quod e proxumo versu ortum esse censet, Hermann.

cation. Cf. Hom. Od. IV. 333 *ἀνδρὸς ἐν εὐνῇ*. Il. XVIII. 433 *ἔτλην ἀνέρος εὐνήν*.

123. **θέλουσα δ' αὖ θέλουσαν.** *θέλουσάν με εἶναι ἁγνήν* Schol. It is not clear why Paley supposes him to have read *ἁγνάν*. Rather the Scholiast asked himself *τί θέλουσα καὶ τί θέλουσαν*; to which he replied *θέλουσά με εἶναι ἁγνὴν ἐπιδέτω με ταὐτὸ θέλουσαν*, and this he condenses into his note.

αὖ of reciprocation, with **θέλουσαν.** Cf. Ag. 340 *ἑλόντες αὖθις ἀνθαλοῖεν ἄν*. The separate words are thus of more independent force than in the formulae *μόνος μόνον, ἑκὼν ἑκόντα* &c. With **ἁγνᾶ**, **θέλουσα** may be rendered as = *χρῄζουσα*, "of her grace". Cf. Ag. 664, Cho. 814, Cho. 19 *γενοῦ δὲ σύμμαχος θέλων ἐμοί*. But the requirements of the metre point to **ἁγνά**, neuter plural. Both Artemis and the Danaids **ἁγνὰ θέλουσιν** "are for purity"; *θέλω* being used, as *βούλομαι* frequently is, of the side or party predilection. Cf. Arist. Pol. V. (VIII.) 9 *τηρεῖν ὅπως κρεῖττον ἔσται τὸ βουλόμενον τὴν πολιτείαν πλῆθος τοῦ μὴ βουλομένου. θέλειν τά τινος = βούλεσθαι τά τινος = φρονεῖν τά τινος*.

124. **Διὸς κόρα** is sufficiently defined by the allusion in the following line. **κόρα** itself keeps up the notion of virginity, and is a particular title of Artemis and Athena. This too is its signification in Prom. V. 796 (of the *Φορκίδες*) and Eum. 68 (of the Furies).

125. The emendation of this corrupt line involves no bold change, viz. only that of

ΚΟΡΑΕΧΟΥΣΑΣΕΜΝΕΝΩΠΙΑΣΦΑΛΕΣ

into

ΚΟΡΑΛΕΧΟΥΣΑΣΕΜΝΕΝΩΠΙΔΙ-
ΣΦΑΛΑΣΑ.

Most of the error is plainly due to uncial misreading, and the last part to consequent effort at adaptation. The use of **λέχους ἄσεμνα** "lustful conduct" and of **ἐν** (= "in the case of") would facilitate corruption. **ἐνώπια** of M is out of the question. All are agreed that it cannot mean "eyes". The word is Homeric and is explained by Hesychius as *τὰ καταντικρὺ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμουν ἕνεκα τῶν παριόντων*; while on *προνώπια* he explains *τὰ ἔμπροσθεν τῶν πυλῶν, καθάπερ ἐνώπια τὰ ἔνδον, ὅπου αἱ εἰκόνες ἵστανται*. It is now universally accepted that *ἐνώπια* are the *side*-walls of the *πρόθυρον*. Some have fancied a temple to be included in the scene, with a statue of Artemis in its *ἐνώπια*. Yet how could such a statue in the *ἐνώπια* be visible to the Danaids? Moreover the scene plainly shews no such temple, but only a mound of *ἀγώνιοι θεοί*, statues and an *ἄλσος*. The statement might perhaps be regarded as general "thou that possessest in security the side-walls of thy temples" (cf. Hes. Theog. 118 *θεῶν ἕδος ἀσφαλὲς αἰεὶ* and the *sedes quietae* of Lucretius). But why, in such a case, the specific word *ἐνώπια*? It is not to Artemis as an image in the doorway, but to the living sympathising and potent Artemis, that the Danaids would pray. If the sense were "thou who thyself art secure from ravishment", we should at least read *ἑδώλια* and compare S. c. T. 437, Cho. 69, Ag. 519, 183 &c.

But the emendation in the text, while accounting for the errors, agrees with one's sense of poetic fitness; (1) it defines **Διὸς κόρα,** who otherwise might be Athena, (2) in defining her, it does s

παντὶ δὲ σθένει διωγμοὺς τούσδε σφάλασ'
ἀδμάτας ἀδμάτα
ῥύσιος γενέσθω,
σπέρμα Δίας με δάμαρτος εὐνὰς
ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.
εἰ δὲ μή, μέλαθρ' ἐς στρ. η'.

. ἀσφαλῶς Heath. ἔχουσα σέμν' ἐνώπια· σφοδρῶς δὲ παντί τε σθένει Oberdick. 126 παντὶ δὲ σθενουσι (σι in rasura) διωγμοῖσι...δ' ἀσφαλέι M. "σθενουσι factum detur ex σθένοσ*" Wecklein. Fortasse super corruptum verbi finem per cor-nem scriptum ει in ϲι abiit. παντὶ δὲ σθένει Heath. Cetera ipse edd. διωγ- προσβαλοῦσ' Oberdick, διωγμοὺς εἰσιδοῦσ' Dindorf, longius a MSS. aberrantes. α δὲ σθένουσ' ἀρωγὸς ἃς φίλας Conington. 127 ἀδμήτας ἀδμήτα M. ἀδμῆτος ra Butler, Paley. ἄδματος ἀδμάτου Lobeck. ἀδμῆτας ἀδμήτα Westphal (ῥύσιος τθω cum acc. coniungens, collato illo χοὰς προπομπός Ch. 22). 130 ἀδάμαν- I. 131 εἰ δὴ μὴ M, corr. Turnebus. Recte etiam Schol. 131—132 με-

n allusion to a deed exactly like the she is asked to accomplish now, t combines the words **θέλουσα ἁγνά** 23) with **διωγμοὺς** (*v.* 126), by in-cing that "siding with purity" which before now led her to "foil lustful uit". "As she foiled Orion's pur- of Opis, so may she foil these pur-s of ours".

χους ἄσεμνα, "unholy conduct in matter of λέχος".

"Ωπιδι, "in Opis' case"; cf. inf. 962 δ' ἐν μετοίκῳ γλῶσσαν εὔτυχον φέρει. a. Aj. 1315 ἐν ἐμοὶ θρασύς. Cf. *in* Verr. II. 3. 3 § 6. Verg. Aen. II. &c. Mythology is very confused both this name and to Orion's attempt. Callimachus Dian. 204 Οὖπις is Ar-s herself. In Hdt. IV. 35 Ὦπις is a erborean nymph connected with the of the birth of Artemis. In Verg. XI. 532 Opis is one of Artemis' dant nymphs. There naturally fol- a confusion as to whether Orion e his attempt on the nymph or on mis herself. Cf. Hor. Od. III. iv. ntegrae | Temptator Orion Dianae | inea domitus sagitta.

6. **παντὶ δὲ σθένει...ῥύσιος,** cf. . T. 285 παντὶ τρόπῳ, Διογενεῖς πόλιν ῥύεσθε. Ag. 233 παντὶ θυμῷ. **τούσδε**—these, as she did those.

131. **εἰ δὲ μή,** sc. **τελευτὰς πρευμενεῖς κτίσει Ζεύς, καὶ ῥύσιος γενήσεται Ἄρτεμις.**

131—132. The reading **μελανθὲς ἡλιόκτυπον γένος** is specious, but will not bear scrutiny. **κτύπος** is "noise" and its compounds always imply crashing, rattling &c. This notion, clear in ὁπλόκτυπος (S. c. T. 83) is equally inherent in ὀμβρόκτυπος (Ag. 656), χιονόκτυπος (Soph. Aj. 695), νιφόκτυπος (Athenaeus 455 A), words in which the *rattling* of the hail, rain, and sleet is intended. The terms ἡλιόβλητος, ἡλιόβολος are manifestly different. **μελανθές,** "swarthy" (μελανθές· μέλαν Hesychius) for *μελαναυθές may indeed be supported by forms like κελαινεφής, ἡμέδιμνον, and in point of meaning by the uses of λευκανθής (Pind. N. IX. 55 λευκανθέα καπνόν), and ἄνθος (Prom. Vinct. 23 χροιᾶς ἀμείψεις ἄνθος). The common Egyptians, it is true, were swarthy to blackness: cf. *vv.* 698, 724. Hdt. II. 57 μέλαιναν λέγοντες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι Αἰγυπτίη ἡ γυνὴ ἦν. But the Danaids themselves are not marked by any special degree of swarthiness, if we are to judge by the places in which such a characteristic was likely to be named, viz. *vv.* 208—

ἡλίῳ στυγούμεν', ὡς
τὸν γάϊον
τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων

λανθὲς ἡδιόκτυπον γένος M. Recipiunt fere omnes Wellaueri ἡλιόκτυπον,
festinanter, ut opinor. De toto loco infra disceptavi. καὶ διόκτιτον Pauw.
133 τὸνταιον M et accentu tantum variante, ceteri codd. corr. Wellauer. τὸν
habebant grammatici veteres (Etymol. Gudian. p. 227. 37, Crameri Anecd.
τὸν ζάγριον Schneidewin. τὸν Ζαγρέα Blomfield. τοὔγγαιον nescio quo sen

210, 251—262. They have an un-Greek στολή, χαρακτήρ, and μορφή (and are like the Amazons and Cyprians—who were not black or very swarthy), but no allusion is made to their colour. And even if swarthy, they are not *sunburnt*, their faces being hidden under the veil (cf. on *v.* 62). Moreover what is the point of the comparison? "We, a black sunburnt brood will go—to the *nether* Zeus". Had τὸν σκότιον, τὸν ἀνήλιον (S. c. T. 841), τὸν ἀναύγητον (Prom. Vinct. 1031), τὸν κνεφαῖον (P. V. 1032) Ἅιδην followed, there would have been some sort (though a frigid one) of antithesis between the sunburnt race and the sunless regions. But with the ordinary text there is none, unless by a large implication. ἡλιόκτυπον is however altogether suspicious. The misreading ΜΕΛΑΝΘΕC for ΜΕΛΑΘΡΕC might, from the position of the preposition, have been expected, since the neuter adjective is inevitably suggested. The rest of the corruption was partly adaptation, partly uncial misreading. In the common confusion of IC and K, Ω and O, the change ΗΛΙΩΙCΤΥΓΟΥΜΕΝΩC into ΗΛΙΟΚΤΥΠΟΝΓΕΝΟC is by no means violent, for though the points of confusion are several, the one change of IC into K would produce ἡλιόκτυπον as a matter of course, and the general *Verschiebung* would follow. **μέλαθρα** is the scansion also in Ag. 1434, 851, 957. The δόμος Ἄϊδος—the unsunned halls of Pluto—are frequently contrasted with the world where men φῶς βλέπουσιν; and the notion of death is often thus poetically conveyed. Cf. Eur. Hel. 518 Μενέλαος

οὔπω μελαμφαὲς οἴχεται δι' ἐ[...]
c. T. 828 θεωρίδα τὰν ἀστιβῆ[...]
λωνι, τὰν ἀνάλιον, πάνδοκον εἰς [...]
χέρσον. For the expression ἡλίῳ[...]
μενα cf. S. c. T. 691 Φοίβῳ σ[...]
Prom. V. 592 Ἥρᾳ στυγητός. [...]
62 ἐχθρούς γε θνητοῖς καὶ θεοῖς [...]
μένους. The horror of the pla[...]
pressed more strongly thus [...]
ἀνήλια.

ἐς of the place, **ὡς** of the pe[...]
Thuc. VIII. 81 ἐς τὸν Ἑλλήσπ[...]
Φαρνάβαζον πέμπειν. VIII. 39 ἀπ[...]
ἐς Φωκαίαν ὡς Ἀστύοχον.

133. **τὸν γάϊον**: τὸν καταχθ[...]
δην Schol. So in Il. IX. 45[...]
is Ζεὺς καταχθόνιος. Cf. Ag. [...]
κατὰ χθονὸς Διός. **γάϊος** is [...]
where found as = κατάγεως, bu[...]
is common = καταχθόνιος. In S[...]
C. 1606 and Hes. Opp. 463 Ζεὺ[...]
= Ἅιδης. τὸν γάϊον is the di[...]
thesis of τὸν Ὀλύμπιον (*v.* 136).
the repeated article "that other [...]

The corruption at this point [...]
In Cramer's Anecd. (Oxon. II. [...]
stated that in the "Αἰγύπτιοι" [...]
τὸν Πλουτῶνα καλεῖ τὸν ἀγρ[...]
πολυξενώτατον, and the same w[...]
given in Etym. Gudian. p. 227.

134. **τὸν πολυξενώτατον**, b[...]
jectively and objectively, but r[...]
ferring to the welcome than to t[...]
numbers. As Weil remarks, A[...]
as an Eleusinian, would be well [...]
ed with the hymn to Demeter, [...]
the titles πολυδέκτης (*v.* 9), πο[...]
(*vv.* 17, 31) are applied to Ha[...]
S. c. T. 839 πάνδοκον εἰς χέρσον.

ἱξόμεσθα σὺν κλάδοις ἀρτάναις θανοῦσαι,
μὴ τυχοῦσαι θεῶν Ὀλυμπίων·
ἆ ζημιοῖ σ', Ἰώ, μῆνις μάστειρ' ἐκ θεῶν·
κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων·

nebus. 137 *ἀζηνιουσιω* M, quod emendasse mihi videor. *ἁ ζημιοῦσ'* Ἰώ Wellauer. *ἆ ζημιοῦσ'* Ἰὼ Naegelsbach. *ἆ Ζὴν*, Ἰοῦς *ἰῷ* Hermann, Paley. Ἰοῦς *ἰώδης* Westphal. Deinde *μνάστειρ'* Pearson, Weil. *μαστίκτειρ'* Abresch scholio deceptus. 139 *κοννωδάταν* M. *ἄγαν* scribebam, sed eius correctionis ius Bambergero concedendum esse docet Wecklein. *γαμετουρανόνεικον* M, quod e ΓΑΜΕΤ~ Τ~ ΟΥΡΑΝΟΟΙΚ~ factum esse haud dubito. *γαμετᾶς οὐρανονείκου* Turnebus. *γαμετᾶς οὐρανόνικον* Victorius. *γαμετᾶς σᾶς οὐρανόνικον* Hermann (*οὐρανονίκου* Paley). De *οὐρανοοίκου*

Vinct. 152 *Ἅιδου τοῦ νεκροδέγμονος*. The great number of the dead leads to the idea of "going over to the majority" Ar. Eccl. 1073 *γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων*.

135. **ἱξόμεσθα**, still with the notion of *ἱκεσία* as expressed in **σὺν κλάδοις**. "We will make Pluto our *Ζεὺς ἱκέσιος*".

ἀρτάναις θανοῦσαι, *i.e.* by the worst form of suicide, bringing most reproach on its cause. The threat is repeated to Pelasgus inf. *v.* 444. Cf. *v.* 765. Eum. 746 *νῦν ἀγχόνης μοι τέρματ'*. Soph. O. T. 1374 *ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα*, which Jebb rightly explains as deeds too bad to be expiated by suicide in that form. Similarly Ar. Ach. 125 *ταῦτα δῆτ' οὐκ ἀγχόνη;*

136. **μὴ τυχοῦσαι** *κ.τ.λ.* Dobree compares Verg. Aen. XII. 312 "flectere si nequeo superos, Acheronta movebo".

137. The emendation **ζημιοῖ σ', Ἰώ**, offered in the text, understands that the punishment of Io by Hera (**ἐκ θεῶν** vaguely to avoid the *φθόνος* of plain speaking against that goddess) continues still in the sufferings of her descendants. The mindful ire (**μῆνις**) has continued to the fifth generation (Prom. Vinct. 853). This abiding of an *ἄγος* or of the **ἄγη** of a god is a favourite topic of Aeschylus, and the expression here, though less full, recalls Ag. 153 sqq. *μίμνει γὰρ φοβερὰ παλίνορτος οἰκονόμος δολία μνάμων μῆνις τεκνόποινος*. *μίμνει* and *τεκνόποινος* are virtually implied in the present *ζημιοῖ σε* i.e. *ζημιοῖ σε ἔτι ἐν τοῖς τέκνοις σου*.

The reading **ἆ Ζήν, Ἰοῦς ἰῷ** explained as *propter odium Ius* (*i.e. erga Io*) is harsh enough to be impossible.

μάστειρ'. "At Athens the *μαστῆρες* were officers appointed to ascertain and get possession of the assets of public debtors and exiles" (L. and S. Lex. in voc.). Conington supposed a reference to these (such as there certainly is in Ἑρμῇ *μαστηρίῳ v.* 888). It would be easy to conjecture **μνάστειρ'**. The Scholiast's *μαστιγωτική* is probably not due to his reading either *μαστίκτειρ'* (Abresch) or *μάστιρα* (from *μαστίω*, Hermann), but to a misunderstanding of *μάστειρα* itself. In point of poetical vigour there can be no comparison between a common-place like *μαστίκτειρα*, and a word full of special metaphorical significance like *μάστειρα*, "following up and exacting the full penalty", which in a manner embraces all the meanings *μνάμων παλίνορτος τεκνόποινος*. Cf. *Δῖον πράκτορα κότον v.* 625.

139. **κοννῶ**. See on *v.* 102.

ἄγαν. This certain emendation, anticipated by Bamberger, suggests itself, as in Ag. 131 *οἷον μή τις ἄγα θεόθεν κνεφάσῃ* (MSS. *ἄτα*), from *e.g.* Hdt. VI. 62 *φθόνῳ καὶ ἄγῃ χρεώμενος*, and Hesychius *ἄγαις· ζηλώσεσιν·* Αἰσχύλος Θρῄσσαις.

γαμετῶν τῶν οὐρανοοίκων. It is some cause for wonder that this reading has not suggested itself before, instancing, as it does, two of the commonest forms of corruption (see critical note). The allusive

χαλεποῦ γὰρ ἐκ πνεύματος εἶσι χειμών.
καὶ τότ' οὐ δικαίοις ἀντ. η'.
Ζεὺς ἐνέξεται λόγοις,
τὸν τᾶς βοὸς
παῖδ' ἀτιμάσας, τὸν αὐτός ποτ' ἔκτισεν, γόνῳ
νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν·
ὑψόθεν δ' εὖ κλύει καλούμενος.

cogitavit Pearson. 140 δ' pro γὰρ Weil. τἄρ' Westphal. 142 ἐνεύξεται M. ἀνεύξεται cod. Par. Corr. Porson e scholio. ἐπεύξεται Westphal. ἐλέγξεται Marckscheffel. Possis etiam ἐνείρξεται i.e. "includetur". 144 ἔκτισεν γόνῳ vulgo coniungunt. γόνον Pearson. 146 κλύοι M et editt. vide adnot.

plural is distinctly preferable to the definite singular. Confirmation is obtained from Prom. Vinct. 896 μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ. No objection can be taken to the form: cf. ἀερίοικος, S. c. T. 720 ὠλεσίοικον; Soph. O. C. 1243 κυματοαγεῖς. The Scholiast actually attempts to explain the monster γαμετουρανόνικον, for his note is τὴν τῆς Ἥρας τῆς ἐν ἀνδρὶ νικώσης πάντας τοὺς ἐν οὐρανῷ θεούς, *i.e.* "of her who in virtue of her husband conquers all heaven". Robortello's alteration ἀνδρείᾳ and Paley's εὐανδρείᾳ are misplaced.

140. **γάρ.** The train of thought is not over clear. An ellipsis must be filled up *e.g.* "I know well what their anger is (and in my present condition I recognise and expect it), for where there is a wind *stubbornly untoward* (as Hera's πνεῦμα is to us) there necessarily follows a stormy *sea*". A **χαλεπὸν** (= ἀργαλέον Il. XIII. 795) **πνεῦμα** is not itself a **χειμών** (which embraces swell and rage of sea), but leads to one. A χαλεπὸν πνεῦμα is the opposite of those winds which "sine pertinacia vehementes sunt" (Seneca de Ira I. 16). It is the *pertinacia* which stirs the depths. Schneidewin on Soph. Aj. 257 λαμπρᾶς ἄτερ στεροπᾶς ᾄξας ὀξὺς νότος ὣς λήγει, quotes Ibycus (fr. I. 7) for a comparison of obstinate passion with the wind Boreas.

πνεῦμα, with the double reference: cf. *v.* 29. S. c. T. 708 δαίμων ἴσως ἂν ἔλθοι θελεμωτέρῳ πνεύματι. Ag. 219 φρενὸς πνέων τροπαίαν. Cho. 34 κότον πνέων.

141. **καὶ τότ'** κ.τ.λ. τὸ ἑξῆς, καὶ τότ' οὐ δικαίοις ἐνέξεται Ζεὺς λόγοις, νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖς· οὐκ εὐαπολόγητος ἔσται, φησίν, ὅταν ἡμᾶς παρίδῃ ἀπολλυμένους. Schol.

οὐ δικαίοις ἐνέξεται λόγοις, not to be confounded with the ordinary phrases ἐνέχεσθαι ἐγκλήματι, αἰτίᾳ, ἐπιτιμίοις; for in these ἐνέχεσθαι is joined with a dative of the *charge* or *penalty* to which one is liable. Here **ἐν οὐ δικαίοις λόγοις** "in an unjust plea" is the condition or position in which Zeus will find himself entangled. According to the former use the absurd result would be "Zeus will be unjustly arraigned". Weil says = ἄδικος ἀκούσεται, but analysis does not elicit that meaning. Rather "Zeus will be in the difficulty of having no just plea of defence". The word has not yet become wholly one of legal diction: cf. Hdt. I. 190 Κῦρος ἀπορίῃσι ἐνείχετο, and II. 121 τῇ πάγῃ ἐνέχεσθαι.

143. **τὸν τᾶς βοός,** a touch of pathetic bitterness.

144. **γόνῳ,** dative of reference with **ὄψιν ἔχων,** and = **ἡμῖν, τῷ γένει αὐτοῦ.** The usual rendering is ἔκτισεν γόνῳ "generando creavit" (Paley). But **γόνος** is hardly γονή, and the emphatic *generando* scarcely corresponds to the true ἐπαφή.

146. The sense is greatly strengthened

ἃ ζημιοῖ σ', Ἰώ, μῆνις μάστειρ' ἐκ θεῶν·
κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων·
χαλεποῦ γὰρ ἐκ πνεύματος εἶσι χειμών.
ΔΑ. *παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ' ἥκετε*
πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί·
καὶ τἀπὶ χέρσου νῦν προμηθίαν λαβεῖν
αἰνῶ φυλάξαι τ' ἄμ' ἔπη δελτουμένας.

147—149 Deest ephymnium in libris: primus revocavit Canter. 150 Personae notam *πρεσ* habet M: praescripsit *πρεσβύτης* sec. man. *πρ.* codd. Guelf. Esc. "h. e. *πρεσβύτης*" (Hermann). Quidni *πατήρ*? ΔΑ Scaliger. *ἵκετε* M, corr. Porson.

152 *προμήθειαν* superscripto *ι* M. *λαβὼν* Wordsworth, Geel, quos sequuntur plerique. 153 *φυλάξαι τἄμ'* M. *θ' ἅμ'* Heath. *τ' ἅμ'* etiam Bamberger.

by reading **κλύει** for **κλύοι**. The substitution of a prayer for a predication (especially in the case of **εὖ κλύειν**, which appears repeatedly in the imperative form) was natural in the circumstances. With *κλύοι* an ellipse must be supplied "but (after all, may there be no need of this reproach), may he listen &c." Yet in that case **ὑψόθεν** is ornate only and therefore not Aeschylean. The sense should be "he holds his face aloof, but *hear* us he does, however high he sits..." Cf. Eum. 286 *κλύει δὲ καὶ πρόσωθεν ὢν θεός.* Prom. Vinct. 313 *τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύοι Ζεύς.*

ὑψόθεν then = **καίπερ ὑψοῦ ἥμενος.**

150. The Epic form **ἵκετε** need not be defended, since **ι** and **η** are constantly confounded in all MSS. (cf. inf. 191 *κικλίσκω*). Paley quotes the first fragment of the Aetnaeae *Παλίκων εὐλόγως μένει φάτις,* | *πάλιν γὰρ ἵκουσ' ἐκ σκότου τόδ' ἐς φάος.* But the appearance of an archaic form to explain an etymology is little evidence for its use in ordinary speech.

151. The sense has a half conclusion at *ἥκετε*, the remaining words giving cumulative emphasis. The whole is best taken **ξὺν φρονοῦντι** ("with one who is wise") viz. **πιστῷ** (*i.e.* sure) **γέροντι** (*i.e.* experienced) **πατρὶ** (*i.e.* affectionate and careful). To these is added **ναυκλήρῳ**, distinguishing the capacity in which he has hitherto shewn these qualities, viz. *ἐπὶ τῆς ἁλὸς* as opposed to *ἐπὶ χέρσου.*

πιστῷ, passive: "trustworthy", Thuc. V. 14 *ἐλπίδα πιστήν.*

152—153. **προμηθίαν λαβεῖν** *κ.τ.λ.* The commonly accepted **λαβὼν** is wrong in point of tense, unless we are to understand that Danaus has been looking about him and has already taken in the situation and the best way to deal with it. This, however, would be expressed by *e.g.* *σκέψιν*, not *προμηθίαν*. Rather he is *promising* to take forethought if they will obey him. "I have saved you hitherto, I will do so still". Commentators generally give to **αἰνῶ** the sense of *παραινῶ, κελεύω,* comparing Cho. 555 *αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς.* Cf. Cho. 715, and *ἐπαινῶ* inf. 964, Cho. 581 &c. But from the sense of "saying aye to" there may be derived the notions of (*a*) saying aye to *another's* action—*αἰνῶ σε πράττειν*, (*b*) saying aye to *one's own* *i.e.* acquiescing (*ἐπαινεῖν, ἀγαπᾶν*) or promising, *αἰνῶ πράττειν.* Cf. Eur. Alc. 12 *ἤνεσαν δέ μοι θεοὶ Ἄδμητον Ἅιδην τὸν παραυτίκ' ἐκφυγεῖν.* Soph. Phil. 1398 *ἃ δ' ἤνεσάς μοι δεξιᾶς ἐμῆς θιγών, πέμπειν πρὸς οἶκον, ταῦτά μοι πρᾶξον, τέκνον.* Soph. O. C. 1508 *καί σ' ἅπερ ξυνήνεσα θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.* Cho. 706 *καταινέσαντα* ("having promised").

153. **φυλάξαι τ' ἅμ'.** The common reading **τἄμ'** is construed **αἰνῶ (παραινῶ)**

ὁρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ
σύριγγες οὗ σιγῶσιν ἀξονήλατοι·
ὄχλον δ' ὑπασπιστῆρα καὶ δορυσσόον
λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν·

155 *οὑ* M. Spiritum restitui. *οὐ σιγῶσι δ'* Enger. 157 *λεύσω* M, altero *σ*

φυλάξαι τἄμ' ἔπη, δελτουμένας (αὐτά), which involves a position of the participle not favoured by Aeschylus. An alternative **παραινῶ φυλάξαι** (*i.e. φυλάξασθαι* "to be on your guard"), **δελτουμένας τἄμ' ἔπη** is possible, cf. Eur. I. A. 144. The reading in the text makes *δελτουμένας* the direct object of *φυλάξαι.* For **ἁμός** in *v.* 93 and *v.* 294 M gives **ἀμός**, and Canter would read the aspirated form as = *ἡμέτερος* and leave *ἀμός* as = *ἐμός.* For this distinction there are no sufficient data. The aspiration was no doubt as unsettled as that of *ἀθρόος*, *ὀμίχλη* &c., and it is probable that the true Aeschylean form was preserved here by accident, **τ' ἁμὰ** being taken for **τἀμὰ** *i.e.* **τὰ ἐμά;** otherwise **θ' ἁμὰ** would most likely have been substituted.

δελτουμένας, *ἀπογραφομένας* Schol. A favourite metaphor. Cf. Eum. 275 *δελτογράφῳ φρενί.* Prom. Vinct. 789 *ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.* Soph. Frag. 535 *θὲς ἐν φρενὸς δέλτοισι.* The same idea otherwise expressed in Pind. Ol. X. 1 *ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα πόθι φρενὸς ἐμᾶς γέγραπται.* The present is the appropriate tense "if *on each occasion* ye record...".

154. **κόνῑν.** *κόνῑν* is Epic. Herodian calls this lengthening Attic. Cf. Prom. V. 1084 *στρόμβοι δὲ κόνῑν εἱλίσσουσι.* So *ὄφῑς* and *ὄφῑν* Cho. 544, 928. Photius, p. 363, 27 *ὄφις: ἐκτείνουσι κατὰ τὸ ἑνικόν.*

ἄναυδον ἄγγελον. With this and the following should be compared the very similar S. c. T. 80 sqq. *ῥεῖ πολὺς ὅδε λεὼς πρόδρομος ἱππότας· | αἰθερία κόνις με πείθει φανεῖσ' | ἄναυδος σαφὴς ἔτυμος ἄγγελος.* For *ἄναυδον* in particular cf. Eum. 245 *ἔπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς.*

155. **οὗ.** The MS. reading **οὐ** causes an asyndeton which can only be explained by a protracted pause after **στρατοῦ**, while Danaus is awaiting further developments. But the sense "the dust arises and the wheels rattle" is inferior to the sense "the dust betrays it, however silent all else in its approach may yet be". **ἄναυδον** gains in strength by the change. In the parallel passage (S. c. T. 80) it is clear that dust is the first sign, and the sound of the *σύριγγες* much later. In that place the order of approach is (1) the silent dust, (2) the rattle of arms (83), (3) the shouts (85), while not till *v.* 153 occurs the phrase *ἔλακον ἀξόνων βριθομένων χνόαι*, and in *v.* 205 *ὅτε σύριγγες ἔκλαγξαν ἑλίτροχοι* is synchronous with *ἱππικῶν τ' ἄπυον πηδαλίων διὰ στόμια πυριγενετᾶν χαλινῶν*, which demands great proximity. **οὐ σιγῶσιν** moreover is scarcely adequate for *κρίζουσιν, κλάζουσιν*, while *σιγῶσιν* is good for *οὔπω ἀκούονται.*

σύριγγες ἀξονήλατοι, the sockets (in the naves) *pressed* by the axle, or through which the axle is driven. For the latter cf. Il. V. 400 *ὀϊστὸς ὤμῳ ἐνὶ στιβαρῷ ἠλήλατο.* Pers. 871 *ἐληλαμένοι περὶ πυργόν.* The epithet is intended (1) to define *σύριγγες* as those of the wheel and not of music, (2) to *account for* the sound which they produced.

156. **ὑπασπιστῆρα.** The Argives were famous for the making and use of shields, cf. S. c. T. 89 *ὁ λεύκασπις λεώς*, Pind. Ol. VII. 83 (Gildersleeve). Pind. Frag. 73, among the mention of places famous for certain things, *ὅπλα (ἐξοχώτατα) ἀπ' Ἄργους.*

157. **ξὺν ἵπποις,** not with *ὄχλον*, but with the *sense* of **ὑπασπιστῆρα καὶ δορυσ-**

τάχ' ἂν προς ἡμᾶς τῆσδε γῆς ἀρχηγέται
ὀπτῆρες εἶεν ἀγγέλων πεπυσμένοι.
ἀλλ' εἴτ' ἀπήμων εἴτε καὶ τεθηγμένος
ὠμῇ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,
ἄμεινόν ἐστι παντὸς εἵνεκ', ὦ κόραι,

superscripto. ὀχήμασιν M. 160 τεθειμένος M, corr. Pearson. τεθυμένος Turnebus. τεθυμμένος Abresch, Porson. Haud male possis πεφλεγμένος: vide adnot. 161 ἡμῖν ξὺν ὁρμῇ Oberdick scholio deceptus. 162 οὕνεκ' Heath,

σόον *i.e.* πολεμικῶς ἐπορνύμενον. In Hom. Od. XXIV. 193 ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν it is better to join σὺν to the whole ἐκτήσω-ἄκοιτιν than to ἄκοιτιν alone.

καμπύλοις denotes *war*-chariots, Homer's ἀγκύλον ἅρμα.

159. **ὀπτῆρες εἶεν πρὸς ἡμᾶς**, implied motion, as in Cho. 570 δεῦρ' ἐποπτεῦσαι. Hdt. VIII. 60 παρεῖναι ἐς τὸν Ἰσθμόν.

ὀπτῆρες, not (as generally in verse) *speculatores*, but "eye-witnesses". "Spies" would not come with a large army. "Messengers have carried news of us, and now they come themselves to see". So ὀπτήρ in Antiphon 132, 33.

160. **ἀπήμων**, the reversion to the singular referring to **στρατοῦ** and **ὄχλον**, after the intervening ἀρχηγέται, is natural, if we remember that Danaus must have paused several times in this speech, commenting from time to time on the further progress of the Argives.

ἀπήμων, active, while in Ag. 554, Eum. 893 it is passive. Inf. 555 ἀπημάντῳ σθένει may have either sense, though best taken as active. So ἄλυπος, ἀσινής, ἀβλαβής and such words generally. Cf. *formidolosus* &c.

τεθηγμένος. This correction of Pearson seems the easiest. In the moral sense cf. S. c. T. 715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. Prom. Vinct. 311 εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις. Eur. Hipp. 689 ὀργῇ ξυντεθηγμένος φρένας. Ar. Rhet. III. 3 § 2 (quoting Alcidamas) ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον.

For Porson's **τεθυμμένος**, a word which Photius explains as ὑπὸ πυρὸς ἐκκεκαυμένος, it is usual to quote Plato Phaedr. 230 A, where ἐπιτεθυμμένον is opposed to ἡμερώτερον. There, however, it is used etymologically with reference to Τυφών, and is a little strained for the purpose.

The claims of **πεφλεγμένος** are perhaps worth considering. Cf. Ar. Nub. 993 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι κἂν σκώπτῃ τίς σε, φλέγεσθαι. Plato Legg. 716 A νεότητι καὶ ἀνοίᾳ φλέγεται τὴν ψυχήν. S. c. T. 52 θυμὸς ἀνδρείᾳ φλέγων.

The word goes well with **ὠμῇ**, φλέγεσθαι being used (like φλεγμαίνειν) of the effect of diet, and ὠμὸς an ordinary epithet of raw or crude food. "Inflamed with undigested anger", appears stronger than "whetted with *savage* wrath", or, taking ὠμῇ ξὺν ὀργῇ with ἐπόρνυται, "rushes on with undigested wrath".

161. **τόνδ' ἐπόρνυται στόλον.** The Scholiast explains τὸν πρὸς ἡμᾶς (*i.e.* τόνδε) στόλον μετὰ ὁρμῆς ποιεῖται (*i.e.* ἐπόρνυται). His paraphrase is intended to mark στόλον as a cognate accusative. There is no question of a confusion between ὀργὴ and ὁρμή. Cf. Soph. Trach. 339 τοῦ με τήνδ' ἐφίστασαι βάσιν; Aj. 42 τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν; Dem. F. L. 392 ἀπήραμεν πρέσβειαν. Our Scholiast would probably have explained the first of these instances by διὰ τί τὴν πρὸς ἐμὲ βάσιν μετὰ σπουδῆς ποιεῖ;

162. **εἵνεκ'.** M gives **εἵνεκα** also in Prom. V. 345. This being the Ionic (and Homeric) form of ἕνεκα has *a priori* likelihood for tragedy. Dindorf reads **οὕνεκα** and maintains that ἕνεκα is

πάγον προσίζειν τῶνδ' ἀγωνίων θεῶν.
κρεῖσσον δὲ πύργου βωμός, ἄρρηκτον σάκος.
ἀλλ' ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς

Hermann, Dindorf. 163 τόνδ' Turnebus. πάγῳ Pearson minus eleganter. 164 κρείσσων M, in -ον correctum. κρεῖσσον cod. Guelf. 165 "Forsitan

the only true Attic form in prose, while in metrical composition, where the long syllable is required, οὕνεκα and not εἵνεκα is correct, the latter being due to copyists. But for this view there is no support, and Dindorf scarcely understood the difference between the Attic of prose and the "Attic" of tragedy. Three MSS. of Arist. Pax 210 also give εἵνεκα. The Lesbian is ἔννεκα (=ἔνϝεκα). Cf. νοῦσος, μοῦνος, ξεῖνος &c. in tragedy.

163. **πάγον προσίζειν**, cf. Pers. 204 βωμὸν προσέστην. Ag. 834 ἰὸς καρδίαν προσήμενος. Eum. 446 τὸ σὸν ἐφεζόμην βρέτας. Paley quotes Eur. Frag. incert. 24 βωμὸν προσίζειν. The accusative is preferable to the dative since motion is implied.

ἀγωνίων, not from the sense ἀγών = ἀγορά "the great assembled gods", as some have understood (*e.g.* Eustathius on Il. XXIV. 1), but, as Hesychius says, ἀγώνιοι = οἱ τῶν ἀγώνων προεστῶτες. This meaning is evident from the facts that (*a*) Zeus, Apollo, Poseidon and Hermes are the deities specially enumerated, and these names correspond to the Olympian and Nemean (Zeus), the Pythian (Apollo), and the Isthmian (Poseidon) games; while Hermes is concerned in all alike: (*b*) if the meaning had been "the twelve greater gods", others of more importance than Hermes would have been named. We may at least suppose that offended Hera would have been propitiated, Artemis appealed to by virgins, and Ares invoked in view of the approaching Egyptians: (*c*) where the same epithet occurs in Ag. 513 those named are Zeus, Apollo and Hermes; and of these Apollo is called ὁ Πύθιος ἄναξ, and Zeus is ὕπατος χώρας *i.e.* lord of Nemea: (*d*) wherever the word occurs elsewhere it has reference to contests. Cf. Plat. Legg. 783 A; where "we must *struggle with* passions" προσχρωμένους Μούσαις τε καὶ ἀγωνίοισι θεοῖς (evidently a quotation) Pind. I. I. 85. ὅσ' ἀγώνιος Ἑρμᾶς ἔπορεν ἵπποις Ol. VI. 135. Soph. Trach. 26 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς: (*e*) ἐναγώνιος is applied to Hermes Pind. P. II. 20, on which place the Scholiast (explaining by ὡς τῶν ἀγώνων προστάτης) quotes from Aeschylus ἐναγώνιε Μαίας καὶ Διὸς Ἑρμᾶ. See all the passage Ar. Plut. 1155—1163.

Games of less note than the four great festivals were held at Argos (as at Sikyon, Aegina, Megara &c.), v. Pind. Ol. XIII. 106. Their title was Heraea and Hecatombaea.

165. **λευκοστεφεῖς ἱκτηρίας.** See on *v.* 21. Cf. Cho. 1035. Dem. de Cor. 262 οὐχ ἱκετηρίαν ἔθηκε τριηράρχης οὐδεὶς παρ' ὑμῖν ὡς ἀδικούμενος. Liddell and Scott treat the word as an adjective with ῥάβδος understood. It is better to regard it as an abstract noun become concrete: κλάδος, not ῥάβδος, is the usual name of these branches of olive. The wool was by ritual white (the colour of purity). Eum. 43

ἐλαίας ὑψιγέννητον κλάδον
λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
ἀργῆτι μαλλῷ.

166. **ἀγάλματ'**, "sacred", "dedicated" to Zeus the Merciful—in a sense ἀναθήματα. **ἄγαλμα** is a thing ᾧ ἀγάλλομεν τὸν θεόν, cf. Hom. Od. III. 437

ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.

None of these words are otiose, "the white suppliant boughs made holy to Zeus, the god of mercy"—these will ap-

ἱκτηρίας, ἀγάλματ' αἰδοίου Διός,
σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,
αἰδοῖα καὶ γοεδνὰ καὶ τὰ χρεῖ' ἔπη
ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει,
τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγάς.
φθογγῇ δ' ἑπέσθω πρῶτα μὲν τὸ μὴ θρασύ,

τάχιστ' ἀμβᾶτε" Paley. 166 ἱκετηρίας M. Sonum gratiorem reddidit Victorius. ἄγαλμά τ' Klausen, Oberdick. 167 σεμνὸς M, corr. sec. man. συνωνύμων M, corr. Auratus. εὐωνύμων aperte habuit Schol. ὀρθωνύμων Oberdick. Ne de συνημμένων cogites vide adnot. 168 γοειδῆα M, corr. Robortellus. τὰ χρέα M, corr. Turnebus. ζαχρεῖ' Geel, Bamberger, alii. κοὐκ ἀχρεῖ' Pearson. 170 "Fortasse τὰς" Wecklein. 171 φθογγὴ libri omnes, corr. Pauw. ἐπέστω H. Voss.

peal to the feelings of the approaching host.

167. **εὐωνύμων.** The Scholiast had the true reading: *ἀντέχεσθε τῇ δεξιᾷ τῶν ἀγαλμάτων, τῇ ἀριστέρᾳ τοὺς κλάδους κατέχουσαι.* **εὐωνύμων** has its point, since the *right* hand would naturally be used in touching *sacred* things (the statues here), as it is used in treaties, vows &c. **συν-** and **εὐ-** are confused in *v.* 102, 189, 696. It is therefore unnecessary to read *e.g.* *συνημμένων* "clasped", a suggestion which presents itself among others.

168. **αἰδοῖα.** From the following words it is clear that the meaning is "calling for pity", not "bashful, modest": cf. *v.* 434 *πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων* ("appeals for pity"), *αἰδοίῳ πνεύματι* *v.* 29.

In *v.* 470 *αἰδοῖον πρόξενον* the active sense "pitying", in Hom. Od. XV. 373 *ἔφαγόν τ' ἔπιόν τε καὶ αἰδοίοισιν ἔδωκα* the passive sense "pitied" appears.

τὰ χρεῖ'. The article is thus used when a class or category is vividly present to the speaker's mind. "There is a sort of words which are *χρεῖα*,—that sort you must use".

Cf. Soph. Aj. 312 *ἔπειτ' ἐμοὶ τὰ δείν' ἐπηπείλησ' ἔπη.* Eur. Phoen. 180 *ποῦ δ' ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει; χρεῖα ἔπη* are the words of one who is *χρεῖος*.

Geel's **ζαχρεῖ'** is built upon the analogy of *ζάθεος, ζαπληθής, ζάπυρος* &c., and on the frequent confusion of T and Z, but is less good.

169. **ξένους.** This form of double accus., analogous to *κρύπτειν τινά τι*, is uncommon with *ἀμείβομαι*. Usually we find either a dative of the person and accus. of the answer, or vice versa. The case is obviously simpler where the *acc. rei* is a neuter pronoun *e.g.* Hdt. II. 173 *ταῦτα τοὺς φίλους ἠμείψατο.* With the present passage cf. Pind. P. IX. 68 *τὸν δὲ Κένταυρος μῆτιν ἐὰν εὐθὺς ἀμείβετο.*

170. **τάσδ' ἀναιμάκτους φυγάς**—*i.e.* **τάσδε τὰς φυγάς, ὅτι ἀναίμακτοί εἰσι.** The adjective is in sense predicative. Cf. *v.* 6. "We are not *ἐναγεῖς*, *piaculares*". Not like Orestes Eum. 40 *ἄνδρα θεομυσῆ | ἕδραν ἔχοντα προστρόπαιον, αἵματι | στάζοντα χεῖρας.*

171. **πρῶτα μέν**, a slight anacoluthon. We should look for **φθογγῇ δ' ἑπέσθω πρῶτα μὲν τὸ μὴ θρασύ, ἔπειτα δὲ τὸ μὴ μάταιον,** but, instead of *ἔπειτα δὲ* with the second quality which is to attend *φθογγή*, *φθογγή* is left and *πρόσωπον* dealt with. The order of the words plainly makes it impossible to render *καὶ πρῶτα μὲν φθογγῇ ἑπέσθω τὸ μὴ θρασύ, (ἔπειτα) δὲ ἴτω κ.τ.λ.* **πρῶτα μὲν** had in fact passed into a compound adverb = *ante omnia*, to which the **δὲ**-clause is only mentally supplied, the *δὲ* actually following being only connective. Cf. *v.* 385 and note.

τὸ μὴ μάταιον δ' ἐκ κατωποσωφρόνων
ἴτω προσώπων ὄμματος παρ' ἡσύχου.
καὶ μὴ πρόλεσχος μηδ' ἐφολκὸς ἐν λόγῳ
γένῃ· τὸ τῇδε κάρτ' ἐπίφθονον γένος.
μέμνησο δ' εἴκειν· χρεῖος εἶ ξένη φυγάς.

172 *μετώπω σωφρόνων* M. *μετωπωσωφρόνων* cod. Par. *μετωποσωφρόνων* Porson, quo, cum manifestum sit quamobrem ipsum displiceat, usus tamen sum ad coniecturam meam: vide adnot. *μεγιστοσωφρόνων* M. Schmidt. *σεσωφρονισμένων* audacius Dindorf. *ἐκ μετώπων σωφρόνων ἴτω προσέρπον* Oberdick. 175 *τριβῇ δὲ* Oberdick pro *τὸ τῇδε*. *ἐπίφθονον πέλει* Weil. *γυνὴ* pro *γένος* Hermann. *ἐπίψογον* Burges. 176 *εἶξεν ἡ* M, corr. Sophianus. *ἢ ξένη* Dobree.

172. **τὸ μὴ μάταιον**=*σεμνότης*. *ματαιότης* is unsteadiness or lack of mental ballast, becoming either recklessness or lasciviousness. Eum. 336 *αὐτουργίαι μάταιαι* (of matricide), Soph. Trach. 565 (of Nessus with Deianira) *ψαύει ματαίαις χερσίν*.

κατωποσωφρόνων. Porson's **μετωποσωφρόνων** is very doubtful. Setting aside the savour of tautology in *μέτωπον* and *πρόσωπον*, it would seem that *σωφρονομετώπων* should be the form of the compound, if the emphasis is to lie upon the *σωφροσύνη* rather than on the *μέτωπον*. "A forehead-modest countenance" is an expression which does not commend itself. The conjecture in the text assumes a confusion of **μετα-** and **κατα-**, which in many MSS. are practically indistinguishable. v. Bast, Comment. Palaeog. p. 285 and Cobet Var. Lect. (Index). Inf. *v*. 303 *καταπτύουσα* should be read for *μεταπτοίουσα*. The compound without a noun part is paralleled in S. c. T. 347 *ἀκριτόφυρτος*. Prom. Vinct. 450 *ἀγνορύτων*. Cho. 425 *ἀπριγδόπληκτα*. For the meaning, cf. *κατηφής*, Thomson's "downcast modesty", and Spenser, Faery Q. IV. canto x. "and next to her sate goodly Shamefastness | Ne ever durst her eyes from ground upreare".

173. **ὄμματος παρ' ἡσύχου**. Cf. Spenser (loc. cit.)

> Her name was Womanhood: that she
> exprest
> By her sad semblant and demeanour
> wyse;
> For *steadfast still her eyes did fixed* rest
> *Ne roved at random* after gazers'
> guyse.

174. **ἐφολκός**, "laggard". The active meaning ("drawing on") is more common. Thuc. IV. 108 *τοῦ Βρασίδου ἐφολκὰ λέγοντος*. The passive meaning is only found here and in Ar. Vesp. 268 *οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν ἡγεῖτ' ἂν ᾄδων Φρυνίχου*. See, however, *ἐφολκίς, ἐφόλκιον*. In Hdt. III. 105 *οἱ ἐπελκόμενοι* are the *stragglers*.

175. **ἐπίφθονον**. The Argives had a special reputation for brevity of speech, cf. *v*. 247. Pind. I. VI. (V.) 58 *τὸν Ἀργείων τρόπον εἰρήσεταί πᾳ κ' ἐν βραχίστοις*. Soph. Frag. 411 *μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς*. Cic. Brut. 50 quis enim Argivum oratorem scit fuisse? This was a characteristic shared by Sparta: cf. **λακωνίζειν**. Hermann's question "Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?" is ridiculous. Besides the fact that countries acquire a reputation abroad, it is sufficient if Aeschylus and the Athenians had heard of it. It is Aeschylus who speaks in Danaus. The meaning, however, is not "pronos ad vituperandum", but "pronos ad irascendum, invidendum". Cf. Appian Civ. VIII. 39 *τὸ θεῖον ἐπίφθονον* ("apt to take offence"). **ἐπίφθονον**=*φθονερόν*, and *φθόνος*="offence" Eum. 686 *Ἀμαζόνων...ὅτ' ἦλθον Θησέως κατὰ φθόνον*. Hdt. I. 32 *τὸ θεῖον πᾶν ἐστι φθονερόν*.

θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.
ΧΟ. πάτερ, φρονούντως πρὸς φρονοῦντας ἐννέπεις·
φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν
κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.
ΔΑ. μή νυν σχόλαζε· μηχανῆς δ' ἔστω κράτος.

178 *φρονοῦντος* M, corr. sec. man. *φρονῶν τοι* F. W. Schmidt. Deinde *φρονούσας* Turnebus. *φρονοῦσαν* Dindorf. 179 *φυλάξομεν* Turnebus, Auratus. *τάσδ' ἀμνημονεῖν* Bamberger, loci structuram non intellegens. 181—195 Desunt personarum notae in libris. Alii alio ordine versus 181—185 disposuerunt (vide adnot.), dum *v.* 184 *ἴδοιτο δῆτα* post *ἴδοι* (*v.* 180) continuo sequi debere pro certo habent. Distributione tamen sua cuique facta, necesse est aut hiatum alicubi notent aut sensum nescio quid claudicare fateantur. 181 *μηνῦν* M. *μηχανὴ δ' ἔστω κράτους* Schwerdt. *ἔστω τάχος* Blomfield. "Fort. *μηχανῆς δραστηρίου*" Wecklein. Multa proponi possunt, e.g. *μηδ' ἀνῇς ὅτου κράτος* (sc. *ὑμῖν ἐστι*), sed nil causae est

178. **φρονοῦντας**, the masculine, as the Danaids are speaking of themselves objectively.

179. Construe **φυλάξομαι δὲ τάσδε κεδνὰς ἐφετμὰς σέθεν**, (ὥστε) **μεμνῆσθαι** (**αὐτῶν**), rather than *φυλάξομαι μεμνῆσθαι ἐφετμάς*. **φυλάσσεσθαι** with infinitive is apparently only found either with the negative or with an implied negative, *i.e.* in the sense *φυλάσσεσθαι μή*, *e.g.* Antiphon 124, 37 *φυλάσσεσθαι μηδένα βαλεῖν*. The only instance quoted by the lexicons to support the positive use *φυλάσσεσθαι μεμνῆσθαι* (cavere *ut*) is a misquotation and a direct instance to the contrary, viz. Hdt. VII. 5 *ἵνα τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι* (*i.e. φ. μή*). *φυλάσσεσθαι* with noun in the sense *φυλάσσεσθαι ἐν θυμῷ* (Hes. Opp. 489) is common: cf. Hes. Opp. 261 *ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους.*

181—195. The order of the MSS. is more satisfactory than any of the re-arrangements attempted by commentators. It is only requisite to distribute the lines properly between the speakers. Most editors since Burges assume (what is at first sight very plausible), that *v.* 184 **ἴδοιτο δῆτα** ought to follow immediately upon **Ζεὺς δὲ γεννήτωρ ἴδοι**, just as **σύγγνοιτο δῆτα** (*v.* 190) follows immediately upon **συγγνοίη** (*v.* 189), and as Eur. El. 676 *δὸς δῆτα* follows immediately upon *νίκην δὸς ἡμῖν* (675). Yet inf. 332 *ἴδοιτο δῆτα* stands without any reference whatever to any preceding verb of seeing. It is true that in *v.* 332 the subject *θέμις* is added, while in *v.* 190 and Eur. El. loc. cit. the subject is understood from the preceding words, as it must be in *v.* 184. Yet such subject can be equally as well supplied from **ὦ Ζεῦ** (*v.* 183) as from **Ζεὺς ἴδοι** of *v.* 180. Hermann, followed by Paley, disposes the verses in the order 180, D. 184, Cho. 182, D. 181, Cho. 183, D. 185, Cho. (lacuna of one line), D. 186, Cho. 187, Dan. 188 &c., an arrangement both arbitrary and unsatisfactory. Oberdick, again, places *v.* 185 after 184 but both before 181; with a lacuna between 184 and 185. There is no ground for the assertion that "the whole of this dialogue is disjointed and disarranged in the MSS." The *πρῶτον ψεῦδος* of editors lies in the above-mentioned notion that *ἴδοιτο δῆτα* must follow directly on *ἴδοι*, and they have been further misled by the assumption that the whole dialogue must be stichomuthic.

181. **μηχανῆς δ' ἔστω κράτος**, *i.e.* **μηχανῆς δ' ἐξέστω κρατεῖν**, "let us make sure of our means of defence". Cf. inf. 808 *βαῖνε φυγᾷ πρὸς ἀλκάν*. The **μηχανὴ** is the shelter of the sanctuary, of which they must make sure before the Argives arrive.

ΧΟ. *θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.*
ὦ Ζεῦ, κόπων οἴκτειρε μὴ ἀπολωλότας.
ΔΑ. *ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος.*
κείνου θέλοντος εὖ τελευτήσει τάδε.
καὶ Ζηνὸς ἶνιν τόνδε νῦν κικλήσκετε.

cur quicquam mutetur. 182 *σοῦ* Stanley. 183 *ἰὼ Ζεὺς* M. *ἰὼ Ζεῦ* sec. man. et ceteri cod. 186 *ὄρνιν* M. *ἶνιν* reposui: idem coniecisse sed repudiasse

182. **ἤδη**, emphatic: "you say, do not delay: I am ready *this moment* to come where *you yourself* (**σοὶ**) are". The unusual position occupied by the Chorus on the stage itself is thus explained (and in a manner apologised for).

σοί, for the dative cf. Fr. 101 *ἀμφωτίδες τοι τοῖς ἐνωτίοις πέλας*. Hermann Opusc. I. p. 254 illustrates the difference of conception (genitive and dative) by *prope ab* and *prope ad*.

183. **ὦ Ζεῦ**, an adjuration made after a pause, which occurs while the Chorus is ascending the steps. The Danaids having arrived on the *πάγος* address the greatest of the *ἀγώνιοι θεοί*.

κόπων οἴκτειρε, cf. Ag. 1321 *οἰκτείρω σε θεσφάτου μόρου*. So *οἰκτίζω*, *εὐδαιμονίζω*, *ζηλῶ* &c.

μὴ ἀπολωλότας, the masculine participle perhaps not objective, but as including Danaus. The sense is **πρὶν ἀπολέσθαι ἡμᾶς** (*i.e.* **ἕως ἔτι σῷ ἐσμεν**). **μὴ** belongs to the imperative. In point of orthography, synecphonesis rather than aphaeresis should be indicated, as inf. 704 *μὴ ἀμελεῖν θεῶν*. Eum. 85 *οἶσθα μὲν τὸ μὴ ἀδικεῖν*. Cho. 918 *μὴ ἀλλά*. Others write in crasis *μὴδικεῖν* or *μἀδικεῖν*. Dindorf claims aphaeresis before *ε* (*e.g.* *μὴ 'κδοὺς* inf. 312, *μὴ 'ξαιρήσεται* inf. 892), crasis before *α* (*e.g.* *μἀλλά*, which, he says, is found in MSS. and recognised by grammarians), and synecphonesis in *μὴ οὐ*. In Aeschylus, however, MSS. give only the full form *μὴ ἀλλά*. It is obvious that in combinations like *μὴ ἀλλὰ* and *μὴ οὐ*, more still in *ἢ οὐ*, *ἢ εἰ*, both words must have remained distinctly intelligible. Whatever the pronunciation, it is safer to write *μὴ ἀπολωλότας* than either *μὴ 'πολωλότας* or *μἀπολωλότας*.

185. **κείνου**, if *he* be willing, none else can prevent it.

186. **Ζηνὸς ἶνιν**. This conjecture has been previously given by Kiehl. It does not, however, appear to have found acceptance. The vulgate **ὄρνιν** is explained by the Scholiast as *τὸν ἥλιον· ἐξανίστησι γὰρ ἡμᾶς ὡς ὁ ἀλεκτρυών*. Oberdick remarks that the effigy of Helios would be accompanied by a cock, which, according to Pausanias (V. 25. 5) was his sacred bird—*ἡλίου δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιθα, καὶ ἀγγέλλειν ἀνιέναι μέλλοντος τοῦ ἡλίου*. Paley fancies a connexion between *ἀλέκτωρ* and the Homeric name of the sun *Ἠλέκτωρ*. Pausanias further (II. 18. 3) tells us that there was an altar of Helios by the Inachus. This seems to be the case for *ὄρνιν*, but it is a very weak case.

(1) The explanation of the Scholiast has no weight, since it was evidently made to suit the words *Ζηνὸς ὄρνιν* and the following *καλοῦμεν αὐγὰς ἡλίου*. If *ὄρνις* is the cock that wakes us, *Ζηνὸς ὄρνις* may be either metaphorically the cock that awakes Zeus, as the biped does mortals, or else the celestial cock of Zeus as opposed to the common earthly bird. It is of course possible to call the sun that awakes us "the chanticleer of Zeus", but as a matter of taste it seems scarcely desirable to do so. The metaphor is not only farfetched, but also halts, since the cock awakens us with his *voice*. The sun does indeed awake the cock, cf. Soph. El. 17

ὡς ἡμὶν ἤδη λαμπρὸν ἡλίου σέλας
ἑῷα κινεῖ φθέγματ' ὀρνίθων σαφῆ,

καλοῦμεν αὐγὰς ἡλίου σωτηρίους
ἁγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν·

erio Bambergerum. κικλίσκεται M. κικλήσκεται sec. man. corr. Robortellus.

ie cock awakes men, Ar. Vesp. ᾽α γ', ἦν καθεύδῃς ἀπολογουμένου ᾄδων ἄνωθεν ἐξεγείρῃ σ' οὑτοσί: call the sun in consequence "the of Zeus" does not sound like ylus. If Helios is here at all, he personified Helios, not the common 'sun", and even if "chanticleer of suited the latter, it would not suit oper noun.

Ζηνὸς ὄρνιν without qualification almost necessarily mean the eagle. Fr. 760 ὁ σκηπτροβάμων αἐτός, Διός. Prom. V. 1022. Il. XXIV. ετὸς ὅστε σοὶ αὐτῷ φίλτατος οἰωνῶν. *iles* in Latin frequently.

Helios in his earlier character as t from Apollo is not an ἀγώνιος On the other hand, Helios and are frequently identified; but in ases the name is Apollo, not Helios. ollowing verse (187) may therefore lly form part of an invocation to , who is regarded as (among other *the god of* ἥλιος, not as Helios. pollo is not "the cock of Zeus".

Pausanias' statement about the ness of the cock to the sun may e (despite its being also sacred to lapius), but does not bear upon gument. The cock is sacred to apius, but Aesculapius is not there- e cock of Zeus.

We have nothing to do with the βωμὸς or with the Inachus. We icerned with a κοινοβωμία of ἀγώνιοι a different part of Argos.

iaps none of these far-fetched ex- ions of ὄρνιν would have been ited except for the following line, ch the Chorus proceed to call upon *v*. The sense runs "Having called is, next call on this his son".

αὐγὰς ἡλίου—ἁγνόν τ' Ἀπόλλω. τε is epexegetical, as in *v.* 55 (q. v.), and would be far too weak if introducing a new divinity of the catalogue. After Zeus we have (*v.* 186) καὶ τόνδε νῦν..., in *v.* 191 τίν' οὖν ἔτ' ἄλλον..., in *v.* 194 Ἑρμῆς ὅδ' ἄλλος..., each being introduced in a marked manner. For the identification of Apollo and the sun cf. S. c. T. 857 τὰν θεωρίδα, τὰν ἀστιβῆ Ἀπόλλωνι, τὰν ἀνάλιον.

In Choeph. 986 Ἥλιος is called to be a witness—

ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ,

and when he does so appear, it is as Apollo. Cf. Ag. 508

νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,
ὕπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,

i.e. first the land and the sun, and then their presiding deities. Oberdick quotes a fragment of Euripides

ὦ χρυσοφεγγὲς Ἥλι', ὥς μ' ἀπώλεσας,
ὅθεν σ' Ἀπόλλων' ἐμφανῶς κλήσει βροτός.

The mention of the sun's rays here is probably prompted by some conventional representation of solar rays upon Apollo's statue. Cf. Apoll. Rhod. IV. 727. Verg. Aen. XII. 162 tempora circum | aurati bis sex radii fulgentia cingunt | solis avi specimen.

σωτηρίους. As applied to Helios, the adjective would be deficient in point, but is particularly appropriate to Apollo, who is *par excellence* the god of help and healing, παιάν, ἀκέσιος, ἀλεξίκακος, ἀποτρόπαιος, προστατήριος, ἐπικούριος, σωτήρ. The word is both epithetic and proleptic.

188. **ἁγνόν,** a special reason for calling upon him. "Though exiled, he is the god of purity: we, though exiles, are pure, nay, our exile is for purity's sake". **ἡλίου** and **φυγάδ' ἀπ' οὐρανοῦ** are in a manner contrasted. "The god

εἰδὼς ἂν αἶσαν τήνδε συγγνοίη βροτοῖς.
ΔΑ. συγγνοῖτο δῆτα καὶ παρασταίη πρόφρων.
ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;
ΔΑ. ὁρῶ τρίαιναν τήνδ' ἄνακτος Ἰσθμίου.
ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί.
ΔΑ. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις.

189 εὐγνώη M. συγγνῴη Turnebus, quae nil nisi epica forma est modi subiunctivi. συγγνοίη Lobeck (Phryn. p. 347). 190 σύγνοιτο M, corr. Victorius. γένοιτο Naber. 191 κικλίσκω M. 192 τήνδε, σημεῖον θεοῦ M et omnes editt. Vix requirunt Danaides ut, inter δαίμονας stantes et eos δαίμονας iam nuncupantes, discant *deum aliquem* significari : vide adnot. Posses τήνδε γ' Ἰσθμίου θεοῦ. 194 πομπὸς Ἑλλήνων νόμοις Wecklein. 195 ἐλευθέροις

who rules the sun in heaven was once an exile on earth".

θεόν, *i.e.* θεόν περ ὄντα (*v.* Eur. Alc. 2), and used in forcible antithesis to **βροτοῖς**.

The allusion is of course to his banishment from heaven for slaying the Cyclopes (Eur. Alc. 5), or, as the Scholiast on that place says, the serpent Pytho.

189. **εἰδὼς**, &c. Bothe compares Verg. Aen. I. 630 Non ignara mali miseris succurrere disco.

190. **συγγνοῖτο**, for the change of voice cf. **ἴδοιτο** (184) and **ἴδοι** (180). Cho. 406 ἴδετε πολυκρατεῖς Ἀραί...ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ'. Paley compares Herod. VI. 92 συγγνόντες...συνεγινώσκοντο. According to Veitch the word in our text is the only instance of the middle (except in the future) of γιγνώσκω in Attic. The middle forms of present and imperfect are confined to the Ionic of Herodotus.

192. The MS. reading **τήνδε, σημεῖον θεοῦ** can hardly be right. It is strange that commentators have not remarked upon the obvious flatness of the two last words. The Danaids would not require to be told that the trident "betokens a god", for they have already recognised the statues as those of the ἀγώνιοι θεοί. They have called on Zeus and Apollo, and they ask "whom next?" Danaus replies "I see yonder a trident, the sign of..." What? "a god"! Surely some epithet, *e.g.* ποντίου, ἱππίου would be required with θεοῦ, to betoken Poseidon. "I see yonder a trident, the sign of the sea-god" is something: "the sign of a god" is meaningless. Danaus knows well *what* god the trident signifies. The gods being here regarded as ἀγώνιοι, the special epithet suited to Poseidon would naturally be the one distinctive of his festival—the Isthmian games. As Apollo is Πύθιος and Zeus is Νέμειος, so Poseidon was called Ἴσθμιος. If the poet wrote ΙϹΘΜΙΟΥ it is not difficult to see how this would become ϹΙΜΙΟΥ, and thence ϹΗΜΕΙΟΥ by itacism. **θεοῦ** may be due to a gloss on **ἄνακτος** or to a metrical correction of ἄνακτος σημεῖον; but it is more scientific to suppose that the corrupt ϹΗΜΕΙΟΥ was read as ϹΗΜΕΙ' ΘῩ, *i.e.* **σημεῖον θεοῦ**, and **ἄνακτος** excluded.

That the gods are represented by statues and not merely by signs, *e.g.* a trident, is manifest from the subsequent threats of the Danaids to "hang themselves upon these gods", and other indications *passim*. The Scholiast's ἐν γραφῇ is a mistake.

194. **Ἑρμῆς ὅδ' ἄλλος**, "here again is Hermes". Cf. S. c. T. 424 γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου | μείζων ("here is another, a giant"). Eur. Ion 161 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος (the last bird having been an eagle). The rendering "the other yet remaining is Hermes" is

ΧΟ. ἀλλ' εὑρεθεὶς νῦν ἐσθλὰ κηρυκευέτω.
ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν
σέβεσθ', ἐν ἁγνῷ δ' ἑσμὸς ὡς πελειάδων

νῦν M. Vim suam loco reddidi. ἀλλοθρόοις Burges. νυν plerique. 196 τήνδε Stanley. 197 δεσμὸς M, corr. Auratus. 198 ἵζεσθαι κρέκω M. (κεκρέκω

opposed by these instances, as well as by the fact that there was evidently a large number of other statues (*v.* Introduction).

τοῖσιν Ἑλλήνων νόμοις. There was an Egyptian analogue of Hermes called Thuth, not represented like the Greek Hermes in a phallic form (which form is here euphemistically alluded to in the words "as the Greeks represent him"). It is altogether uncertain whether Aeschylus knew of this Thuth and the resemblance. As represented at the games Hermes would have the old and Panhellenic embodiment, and not the local Athenian form. The former, which was bearded, with no hands and feet and in a phallic attitude, is stated by Hdt. (II. 51) to have been borrowed from the Pelasgians. The Athenian custom was to call any square pillar surmounted by a head and with τὰ αἰδοῖα a Hermes. Cf. ἡ τετράγωνος ἐργασία, Thuc. VI. 27. By the addition of these words Danaus does not contrast the Greek with the Egyptian, as the Scholiast thinks (ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων), but in a way apologises for the form which might shock his daughters.

195. **ἐλευθέροις** of MSS. is absolutely pointless. Paley and Oberdick paraphrase by ὥστε ἐλευθέρους εἶναι, and the former connects **κηρυκευέτω** with κηρύσσειν in the sense of selling, *i.e.* "but may he, as the crier of the sale, cry that we are free"—a sense scarcely worth the effort required to obtain it. It is as an ἀγώνιος θεός that Hermes is present, and κηρυκευέτω in its present setting could only refer to Hermes' function as the κῆρυξ who ἀναγορεύει τὰς νίκας. Now in answer to Danaus, when he speaks of Poseidon, the Chorus replies **ἀλλ' εὖ τ' ἔπεμψεν** &c.; so here, when he speaks of Hermes they reply **ἀλλ' ἐσθλὰ κηρυκευέτω.** Burges' ἀλλοθρόοις is not without some meaning: "may the Hermes of the Greeks, the herald, be the herald of good to those of another tongue"; but nearer to the MSS. and infinitely stronger in sense is to read ΕΥΡΕΘΕΙC for ΕΥΘΕΡΟΙC. When a good thing is found unexpectedly, that εὕρημα is a ἕρμαιον, and it was usual to cry κοινὸς Ἑρμῆς "shares in the luck" (*v.* Cope on Arist. Rhet. II. 24 § 2) to the finder. Cf. Theoc. Char. XXX. εὑρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς...ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. Hermes ἐριούνιος is here blended with Hermes κῆρυξ. "We have fallen in with Hermes (excellent luck!), may he herald success to us".

196. **πάντων**, there are many others included in the festival honours, though not special patrons of celebrated games. **πάντων** is emphatic, "*in short*, all".

κοινοβωμίαν. From the abstract "community of altar" are derived the concrete meanings (1) κοινὸν βωμὸν "the common altar", (2) the place in which the common altar stands (cf. λατομία, ξυνοικία, &c.). The former is the meaning here, the "common altar" being the thymele. Altars were raised to two, twelve, or all the gods: cf. Pind. Ol. X. 69 &c., Ol. V. 5 βωμοὺς ἓξ διδύμους (at Olympia). Hermann compares Strabo XIII. p. 923 βωμὸς τῶν δώδεκα θεῶν, and in Pausanias V. 15 (init.) it is said ἔστιν οὖν βωμὸς ἐν τῷ οἰκήματι θεοῖς πᾶσιν ἐν κοινῷ. Gods so associated were called σύμβωμοι (Plut. II. 492 C, Strabo 672).

197—203. These lines are marked by a curious confusion, both of metaphor

ἵζεσθε κίρκων τῶν ὁμοπτέρων φόβῳ,

cod. Par.). In margine ἵζεσθε κέρκω adscripsit sec. man. Corr. Robortellus. Commemorare licet genus quoddam esse accipitrum qui πέρκοι nominentur. 199 ἐχ-

with simile and also of the literal with the metaphorical. The literal notion (of the *persons*) makes a heavy strain upon the metaphor. A literal translation will shew this: "and upon holy ground sit ye, like a flock of doves, from fear of hawks of the same plumage, kindred who are hostile and defile the race. Were bird to eat of bird, how could he be pure? and how, marrying an unwilling bride from an unwilling sire, could he become pure? Nay, not even in Hades, &c." Thus (1) **ἵζεσθε κίρκων φόβῳ** (metaphor) is interrupted by **ἑσμὸς ὡς πελειάδων** (simile), (2) the sons of Aegyptus are **ὁμόπτεροι** with the Danaids, but hawks are not *ὁμόπτεροι* with doves in the same sense, but only in the wider sense of being "winged things". Similarly **ὁμαίμων** and **γένος** (*v.* 199) are properly applicable to the relationship of the cousins, but only in the widest sense to the relationship of hawks and doves. The common notion is and was that cannibalism (so to speak) is only regarded as such among birds, when they are members of the same species (hawk and hawk, &c.), not when the species differ as much as those of hawks and doves. Yet from *vv.* 199, 200 Aeschylus must be understood to look upon any bird devouring a bird as a cannibal. In Quaest. Rom. § 93 Plutarch quotes *v.* 200 in the following connexion: *πετεινοῦ γὰρ οὐδεὶς ἑώρακε γῦπα γευόμενον, ὡς ἀετοὶ καὶ ἱέρακες τὰ συγγενῆ διώκουσι καὶ κόπτουσι· καίτοι κατ' Αἰσχύλον, Ὄρνιθος ὄρνις κ.τ.λ.* In *vv.* 201—203 the reference is wholly to the persons, though the grammatical subject is still *ὄρνις*. A bird cannot be married or be tried in Hades. This confusion of course could be remedied by the change of **πῶς** to **τίς**, but a critic will rather accept the laxity than venture on the change.

197. **ἐν ἁγνῷ.** This use of neuter adjective (denoting position) without article and noun is rarer in Greek than in Latin, and seems to be almost confined to notions of safety and ease, or the contrary. Cf. Theoc. XV. 73 *θάρσει, γύναι· ἐν καλῷ εἰμές.* Thuc. VII. 77 *ἐν ἐχυρῷ εἶναι*; IV. 18 *ἐς ἀμφίβολον*; IV. 97 *ἐν βεβήλῳ.* So *ἐν ἀσφαλεῖ, ἐξ ἀσφαλοῦς, ἐν καθαρῷ.*

Doves were apparently the only birds allowed in sacred precincts: cf. Eur. Ion 1196 *πτηνὸς εἰσπίπτει δόμοις | κῶμος πελειῶν. Λοξίου γὰρ ἐν δόμοις | ἄτρεστα ναίουσ'*, and ibid. 154—178.

ἑσμὸς ὡς πελειάδων, *i.e.* **ἵζεσθε, ὡς ἑσμὸς π. ἵζεται φόβῳ κίρκων.** But, as often in Greek, the action and circumstances of the simile are confused with the action and circumstances of those to whom the simile has reference. Cf. Cho. 505

> *παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι*
> *θανόντι· φελλοὶ δ' ὣς ἄγουσι δίκτυον.*

i.e. ἄγουσι δὲ (viz. *τὸν οἶκον*), *ὡς φελλοὶ ἄγουσι δίκτυον.* Soph. Aj. 168 (quoted by Conington)

> *παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·*
> *μέγαν αἰγυπιὸν δ' ὑποδείσαντες*
> *σιγῇ πτήξειαν.*

197—198. **πελειάδων—κίρκων. πελειάς** (or *πέλεια*) the emblem of timidity, and **κίρκος** its traditional foe. Cf. *τρήρων* "the trembler", and *e.g.* Il. XXII. 139

> *ἠΰτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν*
> *ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν.*

Prom. V. 856 (of these same persons) *κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι.* A special epithet of the falcon (*ἴρηξ*) is *φασσοφόνος* (Il. XV. 238), and this afterwards became a noun to denote a particular species of *ἴρηξ* (Arist. H. A. IX. 12, 4).

ἐχθρῶν ὁμαίμων καὶ μιαινόντων γένος.
ὄρνιθος ὄρνις πῶς ἂν ἁγνεύοι φαγών;
πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
ἁγνὸς γένοιτ' ἄν; οὐδὲ μὴ 'ν Ἅιδου θανὼν
φύγῃ μάταιον αἰτίαν πράξας τάδε.

θρῶς ὅμαιμον καταμιαινόντων γένος Hermann, quod quidem vix Aeschylum sonat. Vide tamen *v.* 955. 200 Sic laudat hunc versum Plutarchus Quaest. Rom. 286 C et Romul. c. 9. *ἀναινεύοι* praebet M, a Turnebo primo correctum. *θιγὼν* coniciat quivis. 201 *τίς δ' ἂν* Burges. *γάμων* M, corr. Robortellus. Ceterum *πατρὸς* Oberdick a scholiasta suo iterum deceptus. 202 *μὴν* M, corr. Turnebus. 203 *μάταιον αἰτίας* M. *αἰτίαν* edidi. Eodem sensu *ματαίους* Tournier.

199. **ἐχθρῶν κ.τ.λ.** **ὁμαίμων** is best taken as the noun and *ἐχθρῶν κ.μ.γ.* as its adjectival expansion.

μιαινόντων, as used of the sons of Aegyptus, refers to the *ἀσεβῆ γάμον* of *v.* 9 (*vv.* 30, 40), and is explained in *v.* 201. Their conduct involves an *ἄγος*.

200. **ὄρνιθος κ.τ.λ.** The line is quoted in this form by Plut. Quaest. Rom. (just cited). Paley should scarcely say that *μέρος τι* is understood. The genitive notion is independent of such subaudition. (The same genitive Xen. An. IV. 8. 20 *ὅσοι ἔφαγον τῶν κηρίων.*) The verb **φαγεῖν** is rare in tragedy, and Elmsley (Eur. Med. 1156) was for confining it to Satyric plays. It occurs frequently in the Odyssey, and belongs also to Aristophanes and Plato. In the tragic poets it is found in Eur. Cycl. 336 (Satyric), Soph. Fr. 149 (Satyric), and Soph. Frag. incert. 777

δαφνὴν φαγὼν ὀδόντι πρῖε τὸ στόμα.

(where the metre indicates a Satyric composition). There is accordingly some ground for conjecturing **θιγών**, which has the sense of attacking (Eur. Bacch. 1183) and also of sexual intercourse (Eur. Hipp. 1044).

201. **γαμῶν**, the present of action with a continuing result or relation. Cf. *νικῶν*, *ἀδικῶν*, *τίκτουσα*, *φεύγων*, &c. The present and aorist are combined in Eur. Med. 606 *τί δρῶσα; μῶν γαμοῦσα καὶ προδοῦσά σε;*

ἄκουσαν ἄκοντος πάρα, similarly *ἐκ* and *ἀπό*. Eur. Andr. 975 *ὡς φίλων μὲν ἂν γήμαιμ' ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ ῥᾳδίως.* Ibid. 1279 *κἆτ' οὐ γαμεῖν δῆτ' ἔκ τε γενναίων χρεών, δοῦναί τ' ἐς ἐσθλούς.* Hdt. III. 88, Theogn. 189, Rhes. 169.

παρὰ, in particular cf. Plato Pol. 310 C *γαμοῦσί τε παρὰ τούτων καὶ τὰς ἐκδιδομένας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι.*

203. **φύγῃ μάταιον αἰτίαν**, "be prosecuted on an empty charge". This correction appears easiest and best in sense. The vulgate itself is perhaps not absolutely untranslateable. **μάταιον** might possibly be regarded as an adverb, with **φύγῃ αἰτίας** in the legal sense. This adverbial use is, however, unsupported. In any case **φεύγειν αἰτίαν** in such a context must mean *reus fieri criminis*, not *effugere crimen*. In Soph. Phil. 1404 *αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;* surely means "and how shall I look when the Achaeans arraign me for it?" Cf. Hdt. VII. 214 *φεύγοντα τὸν Ἐπιάλτην ταύτην τὴν αἰτίην.* For **μάταιον** feminine cf. Ag. 1151 *ματαίους δύας.* Cho. 82 *ματαίοισι τύχαις.* Eum. 337 *αὐτουργίαι μάταιοι.*

The *ματαίων αἰτίας* of Schütz = *ματῶν αἰτίας* ("escape being accused of *μάταια*"), with which Weil would compare *e.g.* *γραφὴ παρανόμων.*

κἀκεῖ δικάζει τἀπλακήμαθ', ὡς λόγος,
Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.
σκοπεῖτε κἀμείβεσθε τόνδε τὸν πρόμον
ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.
ΒΑ. *ποδαπὸν ὅμιλον τόνδ' ἀνελληνόστολον*

ματαίων Schuetz; *μάταιος* Abresch. 204 *ταπλα . εν . μαβως* M, corr. Victorius. *τἀμπλακήμαθ'* Canter, Hermann. Est qui *τἀνθάδ' ἔργμαθ'* (i.e. *τὰ ἐνθάδε ῥεχθέντα*) proponere in animo habebat. 205 *ἄλλος οὖν* Enger. *ὑστάταις δίκαις* Bothe, minus eleganter. 206 *τόπον* M. Ipse correxi. Stanleii *τρόπον* vulgo recipiunt. Versus aliquot excidisse putavit Hermann. 208 Deest personae nota. *ἀνελ-*

204. **κἀκεῖ.** A particle *e.g.* **γὰρ** might have been expected. Its omission is to be explained either (1) by regarding the whole **οὐδὲ μὴ...κἀκεῖ** as = **φεύξεται αἰτίαν τῶνδε ἐν Ἅιδου, καὶ ἐκεῖ δικάζει κ.τ.λ.** or (much better) (2) by understanding **κἀκεῖ** as very emphatic: "*even* there", as well as in the upper world. **ἐκεῖ** has its well-known sense "in the other world". Cf. Eur. Med. 1073 *εὐδαιμονοῖτον ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε | πατὴρ ἀφεῖλετ'.* Eur. Hec. 418. Cho. 355, 358. Plato Rep. 330 E. In Ar. Ran. 1461, the speakers being in Hades, the sense is humorously reversed

ἐκεῖ φράσαιμ' ἄν· ἐνθαδὶ δ' οὐ βούλομαι.

The question as to the forms **ἀπλάκημα**, **ἀμπλάκημα** scarcely admits of settlement. Porson and Elmsley (Eur. Med. 115) decide for the former in all cases, Hermann Op. III. 145 for the latter. In Eum. 934 *ἀπλακήματα* is required in anapaests, and the form being thus assured to Aeschylus, it is best to abide by the MSS.

205. **Ζεὺς ἄλλος.** See on *v.* 134.

ὑστάτας δίκας, the double accusative as in Eum. 231 *δίκας μέτειμι τόνδε φῶτα.* In Eur. Bacch. 346 Elmsley rightly corrects *τόνδε τὸν διδάσκαλον | δίκην μέτειμι* for *δίκῃ*. For the general reference cf. Pind. Ol. II. 64 *τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ ἀλιτρὰ κατὰ γᾶς δικάζει τις.*

206. **τόπον** of MSS. is indefensible. Wellauer explains "huc vos conferte", but the Danaids have already seated themselves (*vv.* 182 sqq.). Stanley's **τρόπον** is said to mean "respondete *hunc in modum quomodo* causa vestra vincat" which practically means that **τόνδε** can = *τοιοῦτον*. The approach of the king, whose speech begins in *v.* 208, should be marked in some manner, and Paley suggests a lacuna of such a line as *ἀλλ' εἰσορῶ γὰρ τῆσδ' ἄνακτα γῆς πέλας.* Danaus, however, does not know or assume that the person about to enter is *ἄναξ* (see his question inf. 221). The same sense, without this objection, is obtained by reading **πρόμον** (another instance of confusion of **μ** and **π**). Pelasgus is to Danaus the "foremost man" only.

207. **ὅπως ἂν**, depends upon the *combined* meaning of **σκοπεῖτε κἀμείβεσθε**, "take care and (=to)..." the Plautine vide *et*...for vide *ut*...

πρᾶγμα τόδε, "your cause", cf. Eum. 477 *μὴ τυχοῦσαι πράγματος νικηφόρου*, and inf. 329.

208. **ἀνελληνόστολον.** The Scholiast gives *τὸν οὐχ Ἕλληνα κατὰ στολήν*, from which Paley gathers that he read **ἀνέλληνα στολήν.** Rather he was explaining by *κατὰ* the construction, and by *στολὴν* the meaning, of *στόλον* with *ἀνέλληνα*, so that no one might take the latter as an epithet of the former in the sense "a foreign company". Bothe's compound is far from "incredible" in Aeschylus the *κομποφακελορρήμων* (Ar. Ran. 839). *ἀπειρόδακρυς*, *ἐπασσυτεροτριβής*, *ἀτιμοπενθής*, *ἀκριτόφυρτος* are at least as bold, and the difference between *ἀνελληνόστολος* and *νεβριδόστολος* for instance is in-

πέπλοισι βαρβάροισι καὶ πυκνώμασι
χλίοντα προσφωνοῦμεν; οὐ γὰρ Ἀργολὶς
ἐσθὴς γυναικῶν οὐδ᾽ ἀφ᾽ Ἑλλάδος τὸ πᾶν.
ὅπως δὲ χώραν οὐδὲ κηρύκων ὕπο
ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν

λῆνα στόλον M, corr. Bothe. 209 *καὶ πυκάσμασι* Stanley, Hermann. *κάμπυκώμασι* Bergk. *κάμπυκάσμασι* Hartung. *καὶ περκνώμασι* Wieseler. *καὶ τριχώμασι* Schwerdt. *καὶ σπαθήμασι* Wecklein. Vulgatam credo me satis explanasse. 210 *προσφωνουμένου* M, corr. Robortellus. 211 *ἀπελλάδος* (*φ* superscripto) M. *τόπων* M, quod servant editt., praeter Stanleium *τρόπων* legentem. 212 *οὔτε* Hermann, alii. 213 *νόσφι θ'* Stanley. 214 *ἀκρέστως* M, corr. Sophianus.

considerable, since **ἀνέλλην=ξενικός** "foreign". Homer uses *ἀμιτροχίτωνες* and Sophocles *ἀτιμαγέλης*.

209. **πυκνώματα** are explained by Spanheim on Ar. Nub. 53 (*ἐσπάθα*) as *vestes spatha textae*, and Hesychius has *σπάθημα· πύκνωμα ἀπὸ τῶν ταῖς σπάθαις κατακρουόντων τὰ ὕφη*. The *σπάθη* was the instrument with which the threads were struck closely together in weaving (cf. Cho. 231 *σπάθης πληγάς*). The connexion of *πυκνότης* with *σπάθημα* thus becomes manifest, and is borne out by *e.g.* *σπάθημα φρενῶν = τὸ πυκινόφρον*.

πυκνώματα therefore are the *πολύμιτοι πέπλοι* of *v.* 409, and are so named in distinction from textures which are *ἀραιόστημοι*. Though **βαρβάροισι** cannot, as its position shews, belong to *πυκνώμασι* nor be understood with it, the wearing of *πυκνώματα* is non-Greek, so that *καὶ πυκνώμασι* is in a sense epexegetical. *πυκνώματα* were not unknown in Greece, but as common wear they would be a mark of oriental magnificence.

210. **χλίοντα.** *τρυφῶντα* schol. A term suited to oriental daintiness and luxury (*deliciae*). Cf. Pers. 543 Περσίδες ...*χλιδανῆς ἥβης τέρψιν ἀφεῖσαι*. Ibid. 41 *ἁβροδιαίτων Λυδῶν ὄχλος*.

οὐκ Ἀργολὶς ἐσθὴς-γυναικῶν (**αὕτη ἐστί**); *i.e.* rather "this is not the Argive *female dress*" than **ἐσθὴς γυναικῶν** (**τῶνδε**) **οὐκ Ἀργολίς** (**ἐστι**). **γυναικῶν** takes the place of an adjective *e.g.* *θήλεια*. *τῶνδε* is too much to omit. With the form of expression, cf. "species verna diei" (Lucr. I. 10), "Cerbereasque canum fauces" (IV. 733).

211. **τόπων** of MSS. is hardly credible. It forms an antithesis between Ἑλλὰς and Ἄργος, as if the latter were not part of the former; and in itself it is not an admissible periphrasis for Ἑλλάδος in the present context. Instances apparently similar may be profitably examined *e.g.* Pers. 796 *ὁ μείνας νῦν ἐν Ἑλλάδος τόποις στρατός* ("in the parts about Greece"). There it is a distant Asiatic referring in a vague manner to a country vaguely known. The same explanation applies to Eum. 292. *χώρας ἐν τόποις Λιβυστικῆς* (the speaker being at Athens). Pers. 447 *Σαλαμῖνος τόπων* (the speaker a Persian). Eur. Alc. 67 *Θρῄκης ἐκ τόπων* (vaguely). In all these a person of another country speaks loosely of a distant region, as we speak of "foreign parts" or "the parts of Libya about Cyrene" (Act. Apost. II. 10). A Hellene, however, would not speak of "the parts about Greece"; and the Pelasgians of Argos are Hellenes in *v.* 882 (and 217).

For **οὐδὲ...τὸ πᾶν** cf. Prom. V. 215 *οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν* (though *οὐδὲ* there = *ne...quidem*).

212—213. **οὐδὲ—τε.** Hermann's **οὔτε** is a mistake, since **οὐδὲ** = *ne...quidem* and belongs to *κηρύκων ὕπο* alone, while **τε** is simply connective—"*actually* unannounced, and without a friend".

κηρύκων ὕπο. Of a piece with such

ἔτλητ' ἀτρέστως, τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις·
μόνον τόδ' Ἑλλὰς χθὼν συνοίσεται στόχῳ·

217 *συνᾴσεται* Burges, Conington. *συνείσεται* Bothe. *συνήσεται* Hermann. *ἀποίσεται* Paley. *συνοίσεται στόλῳ* Menzel. Si necesse esset, posses *σύνοιδεν οὐ*

phrases as *πίνειν ὑπὸ σάλπιγγος* (Ar. Ach. 1001), *ὑπὸ φανοῦ πορεύεσθαι* (Xen. Lac. v. 7), *καταθάψομεν ὑπὸ κλαυθμῶν* (Ag. 1553). *ὑπὸ* properly denoted the guiding or encouraging agent or circumstances, and then passed into the wider sense of accompaniment. In Soph. Trach. 391

μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται·

the sense *κληθεὶς* is instinctively superadded to *πορεύεται*. But in the present passage *μολεῖν ὑπό τινος* can hardly be explained as directly = *ἄγεσθαι ὑπό τινος*, on the analogy of *ἀναστῆναι, φεύγειν, ἀποθνήσκειν ὑπό τινος*, for these involve a passive sense which is felt, while here the Danaids are not thought of as "led" or "induced" by a herald, but accompanied or introduced.

213. **ἀπρόξενοι.** Cf. inf. 887. Pind. N. VII. 96 *προξενίᾳ πέποιθα.* Eur. Med. 359 *τίνα προξενίαν ἐξευρήσεις;* As a large body of foreigners,—large enough to be formidable—, the Danaids would require a **κῆρυξ**, as foreigners at all, a **πρόξενος**. So far was it necessary for foreigners to be formally recognised, that at Athens even a *μέτοικος* was liable to a *γραφὴ ἀπροστασίου* if he had no *προστάτης*, and to a *γραφὴ ἀποστασίου* for leaving him. A non-resident *ξένος* required a *πρόξενος* (the modern "consul", almost).

νόσφιν, *ἅπαξ λεγ.* in Tragedy. The steps **κῆρυξ πρόξενος ἡγητής** are in the direction of greater particularity "you venture to land without knowing whether we shall meet you with *peace* or *war*: you have no representative to see to your *personal safety*: you know nothing of the *country and where to go*".

215. **κλάδοι γε** ("*branches*") **μὲν** ("indeed") **δὴ** (it is true). The answering clause *τἄλλα δὲ*, which would be looked for, is differently expressed, *v.* 218.

217. **συνοίσεται στόχῳ,** "only in this point will a Grecian land acquiesce in (be satisfied with) a guess", *i.e.* "will feel sure it can guess aright". The vulgate may very well bear this sufficiently satisfactory rendering. The Scholiast's *συμφωνήσει* is scarcely more in favour of Conington's *συνᾴσεται* than of the text (as understood by him). With *συνᾴσεται* indeed it is difficult to translate at all. The vulgate is otherwise rendered by Weil "Hoc unum coniectando *vobiscum conveniet*", and by Paley "In this matter alone will Hellas agree with you in its conjecture". The latter supposes a condensation for "will (in guessing its purpose) find this one point only to use for evidence that you are of our country". But plainly Pelasgus has not the least idea as yet of their being of his country, and could only mean (if the above translation of Paley and Weil were right), "will, in guessing its purpose, agree with you" (*i.e.* with your *real* purpose in it). This is apparently Weil's view. Yet it is better to make *στόχῳ* depend directly on *συνοίσεται* than to understand *ὑμῖν*, regarding *στόχῳ* as instrumental. In this sense (*ἀγαπᾶν*) the verb is used in Plat. Crat. 419 D *εὐφροσύνη ἀπὸ τοῦ εὖ τοῖς πράγμασι ξυμφέρεσθαι τοῦτο ἔλαβε τὸ ὄνομα.* Plut. Timol. 15 *ξυμφέρεσθαι τοῖς παροῦσιν.*

μόνον τόδ', *i.e. κατὰ τόδε μόνον.* Cf. inf. 377, *ἀμφοτέρους τάδ' ἐπισκοπεῖ Ζεύς.* Xen. Cyr. VIII. 5. 23 *τὰ μὲν παρελθόντα ὑμεῖς Κῦρον ηὐξήσατε.*

καὶ τἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,
εἰ μὴ τορόν τι φθόγγος ἦν ὁ σημανῶν.
ΧΟ. εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.
ἐγὼ δὲ πρὸς σὲ πότερον ὡς ἔτην λέγω
ἢ ῥήτορ' ἱρόρραβδον ἢ πόλεως ἀγόν;

στόχῳ; sed vide adnot. 218 καὶ πολλά γ' ἄλλα μ' εἰκάσαι Elmsley. καὶ τἄλλα πού μ' Hermann. κἂν ἄλλα πόλλ' ἔτ' εἰκάσαι Martin. κᾆτ' ἄλλα Reisig. Deinde δίκαιος nonnulli; δίκαι' ἂν Marckscheffel. 219 παρόντι M. Non sine fiducia emendavi. ἀποροῦντι Burges. 221 προσ. M. προσσὲ sec. man. πρὸς σὲ cod. Guelf. πρός σε haud bene editt. ἐτὴν M, corr. Robortellus. θύτην Hartung. 222 ἤτηρον (ἠτηρὸν sec. man.) ἠερουράβδον M. In margine οἶμαι ἢ ἑρμοῦ ῥάβδον

218. **καὶ τἄλλα** = "et, quod ad cetera attinet". Cf. Ag. 918 καὶ τἄλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ ἅβρυνε. More usually τὰ δ' ἄλλα. The text does not call for correction, or at least is not to be emended by such processes as those of Hermann and Elmsley. There is perhaps something to be said for Martin's **πόλλ' ἔτ' εἰκάσαι** for metrical reasons and also for the sense "to *go on* making many a conjecture". The Scholiast's note ἔμελλον ἂν στοχασμῷ τὰ καθ' ὑμᾶς λέγειν ought not to have been pressed into evidence for δίκαιος. He is but giving the sense **δίκαιον (ἂν) ἦν (μοι)**, and could not well express himself otherwise.

219. The MS. reading **παρόντι** is usually passed over without remark. Burges, who, though a clumsy corrector, was a vigilant critic of sense, suggested ἀποροῦντι. Morshead renders "teach the man who stands to hear". This sounds well in the English, but rather represents *e.g.* τῷ ἀκούειν βουλομένῳ or ἀκουσομένῳ; that is to say, the Greek only expresses "who stands", and it is precisely the added words "to hear" (*i.e.* desirous of hearing) which make the sense. Of the possible renderings (1) "if there were no voice to inform one here on the spot" (2) "if voice were not the proper means of telling to one who stands face to face", neither gives any real value to παρόντι. The emendation here offered affords the antithesis "it were but right to give (*uncertain*) *guesses*, if there were no voice to tell *clearly and with certainty* once for all". **τορός** and **τορῶς** are peculiarly suitable to such telling as shall settle a matter decisively, cf. inf. 248 βραχὺς τορός θ' ὁ μῦθος. Pers. 479 οἶσθα σημῆναι τορῶς. Ag. 26 &c. TOPONTI would naturally be misread as a dative participle.

220. **ἀμφί**, a rare use of the accusative in Attic verse, the genitive being usual. Cf. Soph. Frag. 937 ἀμφί νιν γοώμενος. In S. c. T. 843 μέριμνα δ' ἀμφὶ πτόλιν the sense is "surrounds" (of place). The use is however found in Homer, and in Pindar P. II. 27 κελαδέοντι ἀμφὶ Κινύραν φᾶμαι.

221. **ἔτην**, the Scholiast says νῦν δημότην: "a commoner"; and Hesychius explains ἔται by πολῖται, δημόται, as well as by ἑταῖροι, φίλοι. Cf. Frag. 314 οὔτε δῆμος οὔτ' ἔτης ἀνήρ. Eur. Frag. Incert. 158 ἀρχῷ...κοὐκ ἔτῃ πρέπων.

σὲ should clearly be emphatic: "but *in my turn* let me know who *you* are".

222. The MS. reading **ἢ τηρ. ον ἤερου ῥάβδον** is to be corrected in the light of the consideration urged by Hermann "tria tantum quaerere poterat chorus, privatusne venisset ille an praeco an rex". Weil indeed adds "sed tamen etiam sacerdotem eum habere poterat", and hence the reading adopted by some **ἢ τηρὸν ἱεροῦ ῥάβδον**, *i.e.* "or are you the stick that looks after the sanctuary", **ῥάβδον**

ΒΑ. πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.
τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος
ἶνις Πελασγός, τῆσδε γῆς ἀρχηγέτης.

scripsit sec. man. Praeclare coniecit Schuetz ἦ ῥήτορ' ἱερόραβδον (lege ἱρόρραβδον); vulgo tamen recipiunt ἦ τηρὸν 'Ερμοῦ ῥάβδον, quasi homo sit baculum. ἦ γῆρυν ἱερόραβδον M. Schmidt. ἦ ῥαβδότηρον ἱερὸν Emperius. 223 λέγετ' εὐθαρσεῖς M. Librarius pluralem requirebat. λέγ' εὐθαρσῆς Turnebus. Robortellum secutus sum. 225 Πελασγοῦ M, corr. Canter. 228, 229 αἴδνης διάλγος ἔρχεται Στρυμών M.

being used for **ῥαβδοῦχον** by a metonymy which seems impossible outside comedy. The analogy of our "Black Rod" "Gold Stick" will not hold for Greek tragedy; nor will that metonymy whereby a body of shieldmen or spearmen is called *ἀσπίς* or *λόγχη* apply. In those cases the word is collective and the individual personalities are sunk. The second hand of M writes **οἶμαι ἦ 'Ερμοῦ** and the Paris MS. has **ἑρμοῦ**. But though the herald carried a wand and was under the protection of Hermes, there is no analogy for a form *'Ερμόρραβδον* which might suggest itself. *'Ερμοῦ* was probably not derived from the *ἤερου* of our text but from an old interlinear note on **ἱερο—**, explaining *to whom* the wand was sacred. Schütz long ago proposed the excellent correction **ἦ ῥήτορ' ἱερόραβδον**, which assumes only the ordinary error **η** for **ι** and the frequent error of reverse writing **τηρ** for **ρητ**.

ῥήτορ'. The primary meaning of **ῥήτωρ** is spokesman, then especially one who speaks in behalf of the public. So *orator* Plaut. Stich. III. 2. 35 oratores populi summi viri | Ambracia veniunt huc legati publice. Cic. Legg. II. 9. 21 foederum pacis belli indutiarum oratores fetiales iudicesve sunto. Cf. Ov. Met. XIII. 196. Verg. Aen. VII. 153, &c. Unqualified, *ῥήτωρ* would already in the time of Aeschylus mean "an orator": the epithet defines it to the sense *κήρυκα, πρεσβευτήν*. The **ῥάβδος** is the *σκῆπτρον* of Il. XVIII. 505, and corresponds to the *caduceus*.

223. **ἐμοί.** "*I* am the right person, be assured".

224. **γηγενοῦς...Παλαίχθονος.** The king of Argos is thus in the second descent from Earth, and the people are called after him. Yet the Danaids are in the 5th descent from Epaphus (P. V. 853) and the 7th from Inachus, who once ruled in this same Argos. Aeschylus had not formulated any definite notions upon the connection between Argos under Inachus and Argos under Pelasgus. It is no embarrassment to authors to have *γηγενεῖς* appearing in any place and any time, even when a country is populated. Argos, the persecutor of Io, was a *γηγενής* (inf. *v.* 277). Moreover Aeschylus varies his mythical history and legend to suit his purpose, just as he makes the wanderings of Io in this play entirely different from her wanderings in the Prometheus. It would be the merest fancy to suppose that Pelasgus, king of a wider realm, had come down from the north upon Argos in the interval since Inachus. With the vaguest notions about the earliest origin of the Greek peoples and the meaning of the term "Pelasgian", dramatists freely take the liberty of signifying the antiquity of a character by the titles *αὐτόχθων, γηγενής* or such names as *παλαί-χθων*. Plato Pol. 297 B ἀκηκόαμεν *τοὺς ἔμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι*.

225. **Πελασγός.** *vv.* 226, 227 sufficiently prove this to be the true reading. That the king's name *was* Pelasgus is proved by its express mention in *v.* 978. So Apollodorus III. 8, II. I. 7. We might grant the feminine *Πελασγοῦ* on the authority of *γῆ Φαρσαλός* Eur. I. A. 812,

ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον
γένος Πελασγῶν τήνδε καρποῦται χθόνα.
καὶ πᾶσαν αἶαν, ἧς δί' Ἄλιος ἔρχεται

δι' ἄλγος codd. Guelf. Par. De toto loco infra disceptavi. δι' ἁγνὸς Wordsworth. δι' ἄγκος Wecklein. δι' ἄλσος H. L. Ahrens. Alii fluminis alicuius nomen latere putaverunt; unde Ἄλγος Turnebus, Ἄγγος Klausen, Αἶνος Butler, Ἄψος Stanley, Στρυμών τε in proximo versu legentes. Sed τὸ unice verum est. τὸ in τοῦ mutatum

but no arguments can outweigh the testimony of the following verses, which would be doubly strange if Πελασγοῦ were sound. If the land had been called "Πελασγός", it would be at least useless to add that the people were Pelasgians, and it would be wonderful if he should say that the Pelasgians were called so after him, and yet not give his own name.

The Pelasgi were to Aeschylus the oldest people who were known or believed to have inhabited pre-historic Greece within certain traditional geographical limits, which limits were gathered from local traditions and from early references in literature *e.g.* the Homeric passages Il. II. 681, XVI. 233. He certainly however regarded them as old Hellenes (*v.* inf. 882), unless we are to suppose him forgetful for the moment. The boundaries set forth in the following passage pretty completely embrace those parts included in the Pelasgic traditions, of which Thessaly, Chaonia, Thesprotia, Attica, Argos and Arcadia were particularly full. Argos is regarded as the centre and capital of the Pelasgian realm, partly from its antiquity and partly, no doubt, from a false impression, which was very general, as to the place meant by Homer's Πελασγικὸν Ἄργος. (Cf. Eur. Phoen. 105 where Πελασγικός = "Argive" and ibid. *v.* 857 where Πελασγοί = Ἀργεῖοι.)

226. **εὐλόγως**, refers, not so much to a duty or propriety of naming a people after its king, as to the agreement of the name with an intelligible source (cf. sup. *v.* 45 and Fr. 5): *i.e.* "with a good reason", μετὰ λόγου (as opposed to ἄνευ λόγου, ἀλόγως, "without a reason"), not = εἰκότως. The Greek mind seeks for the *reason* of names, and when a sort of etymology cannot be given (such as that of Παλίκων in Frag. 5), it becomes necessary to invent a hero ἐπώνυμος (cf. *v.* 235). Thuc. VI. 2 καὶ ἡ χώρα ἀπὸ Ἰτάλου, βασιλέως τινὸς Σικελῶν, τοὔνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. Similarly the Ionians are named from Ion, Eur. Ion 74.

228. It is customary to treat Wordsworth's **ἁγνὸς...Στρυμών** as a certain correction, and to quote Pers. 497 ῥέεθρον ἁγνοῦ Στρυμόνος. ἁγνὸς however has little or nothing to do with this context, and being used somewhat liberally of rivers (cf. Prom. V. 433, Frag. 304 &c.), it has no special fitness as a standing epithet to Strymon in particular. Yet the reasons for objecting to this reading and substituting that of the text are mainly geographical. In *vv.* 230—232 Pelasgus is plainly drawing the northern boundary of the Pelasgians (**τῶνδε τἀπὶ τάδε κρατῶ**). The "land of the Perrhaebi" is the most outlying part, and this land, as Aeschylus must have known, was very far from approaching the Strymon, being bounded by another river of importance. In the time of Aeschylus Perrhaebia extended from the South and West of Mt Olympus to Mt Pindus, between Macedonia on the North and the river Peneus on the South. Earlier Perrhaebia was a name for all the region between the Haliacmon and the Peneus, and had extended from Pieria to Dodona. Il. II. 749

τῷ δ' Ἐνιῆνες ἕποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο.

Ἄκμων, τὸ πρὸς δύνοντος ἡλίου κρατῶ.
ὁρίζομαι δὲ τήν τε Περραιβῶν χθόνα
Πίνδου τε τἀπέκεινα, Χαόνων πέλας,

habet M: in margine autem in τὸ rursus correxit sec. man. 230 τῆνδε M, corr. Stanley. περραίβων M. 231 παιόνων M et editt. omnes. Sed vide adnot.

Pindus is called *Perrhaebus Pindus* by Propertius (III. 5. 33). The geography of Aeschylus was no doubt faulty in respect to countries beyond Hellas and its commerce, but it would be an injustice to him and to his times to suppose him so ignorant of the geography even of northern Thessaly as to make Perrhaebia extend to the Strymon, and to place the Dodonaean mountains westward of that river. Aeschylus plainly knows his distances better in Pers. 482—494. Moreover the poet is teaching the Athenians a historical and geographical lesson, and he would be careful to keep to the proper Pelasgic limits. If therefore for ΑΛΓΟϹ there be read ΑΛΙΟϹ and not ΑΓΝΟϹ, and if the "corrected" **Στρυμῶν** be replaced by the word it supplanted, viz. **Ἄκμων**, all the conditions are satisfied. The unfamiliar resolved name **Ἄλιος...Ἄκμων** might almost have been expected to suffer as it has done. The Haliacmon was a considerable river, and is named in the form Ἀλιάκμων by Hesiod (Theog. 341) and Hdt. (VII. 127). Yet this method of writing κατὰ σύνθεσιν must have been preceded by the form κατὰ παράθεσιν, and admitted of poetical resolution. Cf. Ἄρειος πάγος, Σκαπτὴ ὕλη &c. The formation Ἀλιάκμων anticipates in classical times the step taken by *e.g.* μεγάλη πόλις (into Μεγαλόπολις) in post-classical times.

229. **τὸ πρὸς δύνοντος ἡλίου.** An adverbial phrase like τὸ ἀπὸ τοῦδε, τὸ ἐπ' ἐκείνοις εἶναι (Thuc. VIII. 48) &c. Cf. inf. 341 τὸ κοινόν. That this is the construction is shewn by Herod. IX. 14 ἐς ταύτην δὴ ἑκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἡ στρατιὴ ἀπίκετο.

230. **ὁρίζομαι**, lit.: "I mark out within boundaries for myself", *i.e.* I draw my border round them and define my empire by that border. ὁρίζω would mean "I lie on the borders of", cf. Thuc. II. 96. For the middle use cf. inf. 368 ὕπαστρον μῆκος ὁρίζομαι γάμου φυγᾷ, "I set as bounds to my flight all the space beneath the stars". Eur. Fr. 697 γαῖα... ἣν Πέλοψ ὁρίζεται (marks off for his own). Cf. *mei fines*=ὅσην γῆν ὁρίζομαι. Plato Menex. 239 E Δαρεῖος μέχρι Σκυθῶν τὴν ἀρχὴν ὡρίσατο is condensed for μέχρι Σ. τ. ἀ. εἶχε καὶ ἐνταῦθα ὡρίσατο αὐτήν.

231. **Χαόνων.** The Paeonians are far away in the North, beyond Macedonia and extending as far as Rhodope. They cannot, after the mention of the Perrhaebi, be spoken of as "on the other side of Pindus". Pindus is the name of only a short part of the range which is the western border of Thessaly and the Perrhaebi. **Πίνδου τἀπέκεινα** means "westward" of Pindus, a position which brings us rather farther from than nearer to the Paeonians. A mythical king of *England* might as well describe his territory thus "I include within my borders the land of the Northumbrians and the other side of the Pennines, near to the Highlanders, and the mountains of Skiddaw". It is to the Chaonians that we are brought. The Chaonians, like the Epirots generally, were anciently Pelasgians, and Dodona of Pelasgian Zeus was frequently spoken of as being in Chaonia itself: Verg. Ec. IX. 13 Chaonias columbas (of Dodona), Georg. II. 67 Chaoniique patris glandes (*i.e.* Dodonaei). Properly speaking, however, Chaonia extends from the Acroceraunian peninsula to the river Thyamis, 15 miles from Dodona, while Dodona is in Molottis (or Thesprotia, according to Aeschylus Prom. V.

ὄρη τε Δωδωναῖα· συντέμνει δ' ὅρος
ὑγρᾶς θαλάσσης· τῶνδε τἀπὶ τάδε κρατῶ.
αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε

"Fortasse λέπας" Wecklein. Possis πύλας. 233 τ' ἄπειτα δὲ M, corr. Canter.

829—850).

232. **ὄρη τε Δωδωναῖα,** cf. Prom. Vinct. 830 τὴν αἰπύνωτον ἀμφὶ Δωδώνην. The mountain at whose foot the temple stood was Tomarus (Tmarus). The elevated situation is δυσχείμερον (Il. II. 749, XVI. 233). Dodona was notably Pelasgic: cf. Il. XVI. 233 Ζεῦ ἄνα Δωδωναῖε Πελασγικέ.

συντέμνει κ.τ.λ. The sea is the sea to the westward of Dodona, known to Aeschylus as the Ἰόνιος κόλπος or κόλπος Ῥέας (P. V. 837, 840). It is possible to understand "and *elsewhere* the sea forms my border", but the scholiast's view is better: ὁ δὲ ὅρος ὁ ἡμέτερος τἀπὶ Δωδώνην ἔχει ἕως τῆς θαλάσσης. Having drawn his northern boundary from sea to sea, the king adds "all on the hitherward side of that line is mine". For the form of expression cf. Verg. Aen. I. 287 Imperium Oceano terminet.

συντέμνει = "cuts short" Eum. 227 τιμὰς σὺ μὴ σύντεμνε.

233. **ὑγρᾶς,** not otiose, the force of the epithet belonging to **ὅρος.** "The border limiting me is not a foreign territory, but nothing less than the absence of land". Grammatically **ὅ. ὑ. θ.** = "a boundary (consisting) of the watery deep", and the whole might have been expressed by συντέμνει δὲ τὴν ἐμὴν ἀρχὴν ὅρος ὑγρὸς (ὁ τῆς θαλάσσης). The expression was proverbial. Paley quotes Eur. Ion 295 ὅροις ὑγροῖσιν, ὡς λέγουσ', ὡρισμένη.

So much was this contrast of dry solid land and fluid sea fancied, that sometimes ἡ ὑγρά alone = ἡ θάλασσα (Od. I. 97), and is opposed to ἡ ξηρά (Xen. Oec. XIX. 7). Cf. also *e.g.* Pind. Ol. VII. 69 βλάστε μὲν ἐξ ἁλὸς ὑγρᾶς νᾶσος, where the epithet expresses "where before there was *but the water* of the deep, there grew up *land*".

234. **αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε κ.** The order is against taking Ἀπίας as predicative with κέκληται, for which we should require *e.g.* αὐτῆς δὲ τῆσδε χώρας πέδον Ἀπίας κέκληται. Rather **πέδον δὲ τ. αὐτῆς (τῆς) Ἀπίας χώρας πάλαι (οὕτω) κέκληται:** "has long borne that name".

Ἀπίας. The true derivation may possibly be that suggested by Curtius: viz. from a stem ἀπ "water" (cf. Μεσσάπιοι Ἀπι-δανός) from older *aq*. He compares the Sclavonic name *Morea* from *more* = L. *mare*. The Homeric **ἀπίη** γαίη is sometimes referred to the same source, but is more probably quite as distinct in derivation as it is in application (*v.* Soph. O. C. 1685). It is quite natural that a people coming over (**ἐκ πέρας**), across the Corinthian gulf, would call the Peloponnese a "water-land", or even an island (Πέλοπος νῆσος). The Greek word for water (ὕδωρ) being quite different from the derivatives of *aq*, it follows that the name Ἀπία would grow mysterious enough to require the invention of a hero eponymus. In Pausanias II. 5. 5 it is stated that before the time of Pelops the Peloponnese was called Apia from Apis, king of Sicyon, the son of Telchis. In Apollodorus I. 7. 6, II. 1 § 1 Apis is king of Argos and is slain by Telchis. This Apis, son of Phoroneus, was a great lawgiver. Here Apis is son of Apollo. It should be noted that Τελχίνιος is an epithet of Apollo (Diod. V. 55), and that the Τελχῖνες were cultivators of the soil and workers in arts and enchantments. Thus there is found in all these versions a connection between Apis, Apollo, the Telchines, and the

πάλαι κέκληται φωτὸς ἰατροῦ χάριν.
Ἆπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
ἰατρόμαντις παῖς Ἀπόλλωνος χθόνα

κἄπι τάδε Stanley: cetera nullius pretii sunt. 236 Verbo admodum raro πέρα offensi varia obtulerunt editt. χώρας γὰρ ἐλθὼν Ἆπις Turnebus. ἐκ πέτρας Dobree. ἐκ πάτρας Jacobs. Hartungii Ἆπις περαίας ἐλθὼν ἐκ propterea tantum refero, ut iuventuti nostrati appareat Graecorum versuum componendorum facultatem non

arts; from which it might appear, by a process of euhemerism, that an ancient ruler actually did, by drastic legal and economic measures, civilise the Peloponnese. The name Apis, however, is quite as likely to have been invented from Apia as the contrary.

In point of extent Apia is synonymous with the Peloponnese (Soph. O. C. 1303, Theoc. XXV. 183), and Ag. 256 is not warrant enough for limiting it in any case to the meaning of Argolis. There was a metrical difficulty in Πελοπόννησος, which Pelasgus is here contrasting with the northern parts of the mainland. The words ἐκ πέρας Ναυπακτίας are applicable of crossing to the Peloponnese, not to Argolis.

235. **φωτὸς ἰατροῦ**, cf. Il. IV. 193 Μαχάονα δεῦρο κάλεσσον φῶτ' Ἀσκληπίου υἱόν, and ibid. XXI. 546; where **φῶτα** almost = **ἥρωα**.

236. **ἐκ πέρας**. **πέρα** as a declinable noun is extremely rare, ἡ περαία being used instead. The accusative **πέραν** is common as an adverb and not rare as a preposition, and πέραθεν occurs Eur. Heracl. 82, Hdt. VI. 33, Xen. Hell. III. 2. 2. The accusative appears as a noun in Ag. 190 Χαλκίδος πέραν ἔχων, and probably (though disguised) in Persae 721 πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἤνυσεν περᾶν; MSS. give περᾶν *i.e.* ἤνυσεν ὥστε περᾶν, but a more usual construction with ἀνύτω is an accusative of the place of arrival: cf. Soph. Ant. 805

τὸν παγκοίτην ὅθ' ὁρῶ θάλαμον
τήνδ' Ἀντιγόνην ἀνύτουσαν.

Aj. 607 ἀνύσειν τὸν ἀπότροπον Ἅιδαν. Eur. Tro. 595. Suppl. 1142 &c. Probably therefore ἤνυσεν πέραν, "reached the other side", should be read. Eustathius (Il. p. 306, 23) notes πέρα γὰρ ἡ γῆ κατὰ γλῶσσαν, ὅθεν ἡ περαία παράγεται.

Ναυπακτίας. The Scholiast remarks on the anachronism: τῶν Ἡρακλειδῶν ναυσὶ διαβάντων εἰς Ἄργος οὕτως ἐκλήθη Ναύπακτος. Pausanias X. 38. 5 says it was reported that the Dorians made their ships there and so gave it the name. See Grote, Hist. Greece, Vol. II. c. 18.

237. **ἰατρόμαντις**, the "medicine-man" of savages. Medicine and divination go hand in hand (*v.* Plato Charm. 155 E). Pind. P. III. 50 (of Asclepius) λύσαις ἄλλον ἀλλοίων ἀχέων | ἔξαγεν· τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, | τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν | φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς. Soph. Aj. 581 οὐ πρὸς ἰατροῦ σοφοῦ | θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι. Of Apollo it is said (Ar. Plut. 11) ἰατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφός, and (Eum. 62) ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος, | καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος. The cures effected are accordingly **τομαῖα** (of medicines and spells) and **λυτήρια** (of spells and purifications). The latter were employed to remove an ἄγος, cf. Plato Rep. II. 364 B (in particular). Cho. 968 &c.

παῖς Ἀπόλλωνος. Paley understands this as a general title for physician, and compares Pind. P. III. 67 ἰατῆρά τοί κέν μιν πίθον | καὶ νῦν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νόσων | ἤ τινα Λατοΐδα κεκλημένον ἢ πατέρος. That place, however, is doubtful, as is also Soph. Phil.

τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,
τὰ δὴ παλαιῶν αἱμάτων μιάσμασιν
χρανθεῖσ' ἀνῆκε γαῖα μητρυιᾶς δίκην,
δρακονθόμιλον δυσμενῆ ξυνοικίαν.

omnino carere utilitate. 238 βροτοφόρων M. θ superscripsit sec. man. 239 δὲ M, corr. Turnebus. 240 χρανθεῖσ M. μηνεῖται ἄκη M. Sensui et litteris me satisfecisse spero. Multitudo provenit coniecturarum quarum optimae sunt μήνιος τέκη (Weil), μηνῖτις δάκη (Wecklein), μηνιταῖ' ἄκη (Hermann). Liberius πημονῆς ἄκη Oberdick; cuius quidem generis nullus est finis; *e.g.* possis δειμάτων ἄχη (quod apud ipsum Aeschylum alibi reperitur), δημόταις ἄχη &c. κηλητήρια Heim-

1333 τῶν παρ' ἡμῖν...'Ασκληπιδῶν, for both admit of the literal sense. We might quote *e.g.* 'Ομηρίδαι, ἰατρῶν παῖδες (=ἰατροί Luc. Hist. Consc. 7), and the Biblical use of "son". But here we have a categorical statement: no descent is too high for the hero eponymus: others may call him the son of Telchin or Phoroneus, but to Pelasgus he is no less than the son of Apollo.

238. **κνωδάλων β.** The Peloponnese with its marshes and mountains was in old times infested by noxious beasts. Of the 12 labours of Hercules several are concerned with Peloponnesian monsters—the Nemean lion, the Lernean hydra, the Erymanthian boar and the Stymphalian birds. These legends undoubtedly recall a time of wild beast panics. Cf. Theoc. XXV. 183 (Phyllus is addressing Heracles and asking how the lion came to Nemea)

> οὐ μὲν γάρ κε τοσόνδε κατ' 'Απίδα κνώδαλον εὕροις
> ἱμείρων ἰδέειν· ἐπεὶ οὐ μάλα τηλίκα βόσκει,
> ἀλλ' ἄρκτους τε σύας τε λύκων τ' ὀλοφώϊον ἕρνος.

If we add serpents, the list will be probably complete.

239. **μιάσμασι.** The Scholiast explains ὡς τῶν πολιτῶν αὐτοκτονησάντων, which is probably correct. Cf. Eum. 281 μητροκτόνον μίασμα δ' ἔκπλυτον πέλει. Cho. 1028. The Peloponnesus suffered from a general ἄγος like that of the house of Atreus.

We may suggest that Plato was perhaps thinking of this passage in writing (Phaed. 244 E) the anacoluthic ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἔν τισι τῶν γενῶν, μανία ἐγγενομένη καὶ προφητεύσασα οἷς ἔδει, ἀπαλλαγὴν ηὕρετο, καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας, ὅθεν δὴ καθαρμῶν τε καὶ τελετῶν τυχοῦσα κ.τ.λ. Ast, however, thinks the reminiscence was rather of Eur. Phoen. 934 Κάδμου παλαιῶν ῎Αρεος ἐκ μηνιμάτων.

240. **μητρυιᾶς δίκην.** This correction is not violent and restores a very apt sense, involving a simile favoured by Aeschylus and supported by expressions about to be quoted. No one is likely to accept Hermann's **μηνιταῖ' ἄκη** (=*solamina irae*), much less Dindorf's **μηνιαῖ' ἄχη** "beluas singulis mensibus emissas scelerum ulciscendorum causa"—for what the months have to do with the matter passes all comprehension.

For the sense given in the text cf. Quint. XII. 1. 2 rerum ipsa natura non parens sed noverca fuerit si etc. The earth is constantly represented as a mother or nurse: Plato Rep. 414 E καὶ ἡ γῆ αὐτοὺς μήτηρ οὖσα ἀνῆκε. S. c. T. 16 γῇ τε μητρί, φιλτάτῃ τροφῷ. Pr. V. 90 παμμῆτόρ τε γῆ &c. But she may become a stepmother: Plato Menex. 237 B τρεφόμενοι οὐχ ὑπὸ μητρυιᾶς ἀλλ' ὑπὸ μητρὸς τῆς χώρας (with which cf. Hes. Op. 823 ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ). A metaphor of a stepmother oc-

τούτων ἄκη τομαῖα καὶ λυτήρια
πράξας ἀμέμπτως Ἆπις Ἀργείᾳ χθονί
μνήμην ποτ᾽ ἀντίμισθον ηὗρετ᾽ ἐν λιταῖς.
ἔχων δ᾽ ἂν ἤδη τἀπ᾽ ἐμοῦ τις ἐν μέρει
γένος τ᾽ ἂν ἐξεύχοιτο καὶ λέγοι τορῶς.

soeth. Quidni potius *μηνυτήρια?* 241 *δράκωνθ᾽ ὁμιλῶν* M. *δράκονθ᾽ ὅμιλον* sec. man. corr. Bothe. *δακῶν ὅμιλον* Weil. 242 *καὶ καυτήρια* Naber. 243 *μεμπτῶς ἄπεισ* M, corr. Robortellus. 244 *ποντανπινεισθον* M, corr. Turnebus. *τότ᾽* Kirchhoff. *πόνοισι μισθὸν* Heimsoeth. *εὖρετ* M. 245, 246 *ἔχον δ᾽ ἂν ἤδη τἀπ᾽ ἐμοῦ τεκμήρια γένοιτ᾽ ἂν ἐξεύχοιο καὶ λέγοι προσως.* M. In marg. *γρ.*

curs Prom. V. 727 *γνάθος ἐχθρόξενος ναύταισι μητρυιὰ νεῶν* and the notion is too common to require further illustration. The words in the next line **δυσμενῆ ξυνοικίαν** are eminently appropriate to the *hostility of stepbrothers living in the same house.* Earth has a second brood of children in the shape of evil beasts, who live in hostile relations with their stepbrothers the human beings.

242. **τομαῖα,** cf. Cho. 539 *ἄκος τομαῖον ἐλπίσασα πημάτων.* The notion is not so much of applying the knife to a sore, as of *shredding* herbs in due proportions, (cf. *τομὴ φαρμάκων*): Ag. 17 *ὕπνου τόδ᾽ ἀντίμολπον ἐντέμνων ἄκος*, Pind. P. IV. 394 *ἀντίτομα ὀδυνᾶν*, Eur. Alc. 972 *φάρμακα ἀντιτέμνων βροτοῖς.* The other sense should not, however, be excluded: cf. *τομῶντι πήματι* Soph. Aj. 582, and Ag. 849 *ἤτοι κέαντες ἢ τεμόντες...πῆμα.* It might be urged that no surgery or medicine is possible in the case, and that it is only as *μάντις* that Apis is required, to rid the land of its *ἄγος*. *ἄκη τομαῖα* would then have reference to the herbs shred in sorcery. On the other hand, the snakes and other beasts gave deadly bites, in whose cure the *ἰατρὸς* would be required and to which *ἄκη τομαῖα* would apply.

λυτήρια, *i.e.* by *καθαρμοί* (see on *v.* 237).

244. **ἀντίμισθον.** For the *μισθὸς* of physicians cf. Pind. P. III. 55 (of Asclepius), and Aristot. Pol. III. 16. 17. The form and meaning of **ἀντίμισθος** are paralleled by *ἀντήνορος σποδοῦ* (Ag. 442), *ἄλγη ἀντίκεντρα* (Eum. 466), *ἀντίφερνον Ἰλίου φθοράν* (Ag. 406).

Mention in prayers was an honour highly esteemed by divinities: cf. Eur. Bacch. 46 (Dionysus loq.) *ὠθεῖ μ᾽, ἐν εὐχαῖς τ᾽ οὐδαμοῦ μνείαν ἔχει.* As a *ἥρως* Apis would be invoked at the second libation (see on *v.* 26). The prayer is of course *to*, not *for*.

245, 246. The correction of these lines must start with **ἔχον δ᾽ ἂν.** It is contrary to all the principles of criticism that this should be an error for **ἔχουσα δ᾽.** **ἔχων** is the only rational correction. But the speech has not been addressed to Danaus, and yet the masculine *ἔχων* cannot, like a plural *ἔχοντες*, be used of females. The subject of *ἔχων* must therefore be expressed in the sentence, presumably by **τις.** The reading **λέγοι** of M points to the third person as being true, while **ἐξεύχοιο** can be readily emended by the insertion of Τ after Ι. Either **λέγοι** or **ἐξεύχοιο** is wrong, and the omission of C from the former is less likely than that of Τ from the latter. Next, what **τεκμήρια** has the king given? He has made a statement, but he neither offers nor needs to offer "proofs". The meaning "you have now your proofs *that I am the person to be addressed*" might be got from the words, but cannot from the sense, for by no laxity could his bare word be styled positive proof. Nor is it possible to read **ἔχων δ᾽ ἂν ἤδη τἀπ᾽ ἐμοῦ, τεκμήρια γένους τις ἐξ-**

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.
βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
ἐξευχόμεσθα, σπέρμα τ' εὐτέκνου βοός·
καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ·
ἄπιστα μυθεῖσθ', ὦ ξέναι, κλύειν ἐμοί,
ὅπως τόδ' ὑμῖν ἐστιν Ἀργεῖον γένος.

sec. man. Itaque *ἔχουσα δ'* Heimsoeth. *ἔχοντες* Hermann, quali sequen- uctura, non liquet. *γένος τ'* et *λέγοις πρόσω* Robortellus, quam lectionem t paene omnes. *γένος σὸν* Stanley. *λέγοις σέθεν* Oberdick: potuit *τὸ σόν.* vitia removi. 247 *γε μὲν* in *γέ μιν* mutatum M. *γε μὴν* Schuetz. *γε* Iermann. *δηρίσιν* M, corr. Sophianus. 248 Deest personae nota. ρματ' M et editt. 250 *ἀληθεῖ* Burges. *παντὶ* Schuetz. *κάρτα* Meineke. hmidt. Sed quorsum haec? *λόγων* M. *λόγωι* sec. man. 251 *ἄπειστα* *στα* iam edit. Ald. 252 *ποθ'* Meineke.

καὶ λέγοι, since the substitution or **τ' ἂν** is not good criticism, nor hrase *τεκμήρια γένους ἐξεύχεσθαι* ed by *γένος ἐξεύχεσθαι.* If then **ἂν** and **γένος τ' ἂν ἐξεύχοιτο** be dings, it is in the inapposite *τεκ-* iat *τις* is buried. The sense and inary paths of corruption lead ΤΙϹΕΝΜΕΡΕΙ *i.e.* **τις ἐν μέρει** for ΙΑ. For **τις** in the imperative Ag. 944 *ὑπαί τις ἀρβύλας λύοι*— *royal* commands). The double Ag. 340, Pers. 429, sup. 201 &c. ῦ "my side of the matter", with- oun: cf. Soph. O. C. 1628, and lut. 100 *ἄφετόν με νῦν. ἴστον γὰρ* ' *ἐμοῦ.* For *ἐν μέρει* in similar ons cf. Eum. 198, 586, 436.

τορῶς. MSS. give **πρόσως,** which illy altered to **πρόσω.** **τορῶς** is ronger: it is answered by *τορός* 8; and it leaves to *γε μὲν δὴ* the nse, while *πρόσω* forces upon rticles the unwarranted meaning *γε μέντοι*). "Speak to the point. speech, *I may tell you*, is disliked

οὐ στέργει = μισεῖ, cf. *οὐκ ἐῶ* ι Argive brevity see *v.* 175.

σπέρμα τ', the singular is regu- is sense. **τ'** is epexegetical as in ι. v.). Instances of the plural **σπέρματα** (which is generally read here) will be found to involve a difference. The lexicons quote Eum. 909 *καὶ τῶν βροτείων σπερμάτων σωτηρίαν* where *τοῦ σπέρματος* would obviously = *seminis* and where the idea of plurality (through all time in all generations) is distinctly intended. Soph. O. C. 600 *γῆς ἐμῆς ἀπηλάθην πρὸς τῶν ἐμαυτοῦ σπερμάτων,* where the notion of more than one, the individuals, is prominent. Plato Legg. 853 C *ἀνθρώπων σπέρμασι νομοθετοῦμεν,* where different generations are meant. Here the notion of plurality is entirely excluded, the Danaids speaking as a body.

εὐτέκνου, either (1) "prolific", relatively to the number of the Danaids themselves, (2) "happy in her offspring", relatively to her divine son Epaphus. *εὐτεκνεῖν* has the latter sense Eur. Frag. 523, and *εὔτεκνος* in Eur. Phoen. 1618; and on the whole that sense is preferable here.

250. **προσφύσω,** cf. Ar. Nub. 372 *τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας.* The sense is derived from that of making one thing "grow on to" another: *i.e.* so that the tale is all of a piece, welded together.

252. **ὅπως** = *quomodo,* not *ὡς* or *ὅτι.* The preceding line is equivalent to *οὐ*

Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
γυναιξίν ἐστε κοὐδαμῶς ἐγχωρίαις.
καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν·
Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·

254 γυναιξὶ δ' M, corr. Turnebus. 255 θρέψειεν M. 256 Κύπρις M, corr. sec. man. Κύπρος Oberdick, Hartung. 257 πέπλασται Meffert. πέπηκται Burges. Piget me, tam manifesto amore mutandi magis quam explicandi teneri VV.DD. πρὸς ἀρτίων μανθάνω, οὐ συνιέναι δύναμαι, cf. Soph. O. T. 548 τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός ("do not pretend to any explanation *how* it can be &c."). So after οἰκτείρω (Soph. Phil. 169), θαυμάζω (Xen. Mem. I. I. 20), ἐλπίζω (Eur. Heracl. 1051).

τόδ', not *id quod dicitis* (τοῦτο) as Weil, but *id quod hic conspicio.*

253. **μᾶλλον ἐμφερέστεραι**, not merely a double or pleonastic comparative. **μᾶλλον** = *potius* or *immo vero* and belongs to the sentence. "I should rather say you are more like &c." Cf. S. c. T. 673 τίς ἄλλος μᾶλλον ἐνδικώτερος; "who else, rather, has the more right?" Eur. El. 222, Plato Phaedo 79 E, Gorg. 478 B. An instance of "double comparative" quoted from Aristot. Rhet. I. 7 § 18 is proved by Cope's note to be better rendered otherwise. In Soph. Antig. 1210 (ἕρποντι μᾶλλον ἆσσον) it is possible that ἆσσον has partially lost its comparative signification. Attic writers indeed seem to use the so-called double comparative only in cases where (1) μᾶλλον qualifies other words or the general sense rather than the adjective, (2) the words are separated by some interval. In Homer and Herodotus, however, the pleonasm is beyond all doubt. Cf. Hdt. II. 76 μάλιστά κη ἐμφερέστατα.

255. **Νεῖλος ἂν θρέψειε**, rivers being κουροτρόφοι. Paley quotes Frag. 150 Ἴστρος τοιαύτας παρθένους λοχεύεται. Cf. Cho. 6 πλόκαμον Ἰνάχῳ θρεπτήριον. The metaphor is made specific by **φυτόν**, cf. Eur. Med. 231 γυναῖκές ἐσμεν ἀθλιώτατον φυτόν.

256—257. **Κύπριος χαρακτήρ κ.τ.λ.** The metaphor is from coinage, **πέπληκται** being quite inappropriate to sculpture, and **χαρακτήρ** particularly common of the stamp on coin. **τύπος** is indeed used of a figure in statuary, painting &c., but is equally applicable to outline forms in any art. τύπος is the shaped but unmarked metal, χαρακτήρ is the significant impress. The fathers stamp the γυναικεῖοι τύποι or female forms of their daughters with the distinctive Cyprian χαρακτήρ. **εἰκὼς** is predicative: "the Cyprian impress has been stamped *to the life*", the τέκτονες being regarded as imitative artists. Usually editors have treated εἰκὼς as εἰκὼς τῷ ὑμετέρῳ, *i.e.* "a Cyprian impress, resembling yours, has been stamped on female forms by male artists". For this we should expect something more definite than the unqualified εἰκὼς (*e.g.* τοῖος), and a different tense from πέπληκται.

The Scholiast's note again is different καὶ γυναῖκες ἂν Κυπρίαι ἀνδράσι μιγεῖσαι τέκοιεν καθ' ὑμᾶς, *i.e.* he regarded γυναικεῖοι τύποι as the "female *moulds*" *i.e.* the mothers.

For **χαρακτήρ** of coin cf. Eur. El. 559 ἀργύρου λαμπρὸς χαρακτήρ. Eur. Med. 522, Aristot. Pol. I. 9. 8 (on the origin of coinage) ὁ γὰρ χαρακτὴρ ἐτέθη τοῦ πόσου σημεῖον. ἐπιβάλλειν is the usual word, replaced here by the more poetical πέπληκται. Coins were to the Greeks important works of art, as they were to the Italians of the Renaissance. Of human

τοίας τ' ἀκούω Νομάδας ἱπποβάμοσιν
εἶναι καμήλοις ἀστραβιζούσας χθόνα

infeliciter Heimsoeth. 258 Ἰνδούς τ' M. Ἰνδάς τ' Bothe, Wecklein, alii. Ex adnotatione ad *τοίας* adscripta ortum esse arbitror. *ἀκούων* M, corr. Robortellus. *ἱπποβάμοισιν* M. *ἱπποβάμονας* Scaliger. 258, 259 *ἀκούων...οἶμαι* Burges: "Alioqui aliquid intercidisse putandum esset" Hermann. 259 *οὕτως* pro *εἶναι* Schwerdt. *τοίας* Heimsoeth, cui consentiunt Weil, Oberdick. *ἀστραβιζούσα.σ* M,

features *χαρακτὴρ* is found Hdt. I. 116 *καὶ ὁ χαρακτὴρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτόν*; and *τύπος* Eur. Heracl. 858, with which cf. Eum. 49 *Γοργείοισιν εἰκάσω τύποις*.

258—260. These lines are very difficult. **ἀστραβιζούσ*ς** of M leaves us in doubt whether **-σαις** or **-σας** should be read. **Ἰνδοὺς** of *v.* 258 leaves no word to express their likeness with the Danaids (as **τοιοῦτον** in 255). Moreover the meaning of *ἀστραβίζειν* is itself uncertain; and, whatever its meaning, the construction of the following words is somewhat obscure. **ἀκούων** of MSS. most probably owes its final letter to the initial of **νομάδας**. Of previous attempts at correction it may be remarked that Hermann's *ἀκούων οἶμαι* is weak both in sense and construction. Without **εἶναι** moreover, the participle (*ἀστραβιζούσας*) with *ἀκούω* cannot be used in the sense here required. Heimsoeth, transferring the Scholiast's note *λείπει τὸ εἶναι* from *ᾔκασα* (*v.* 262) to this place, reads **τοίας** for **εἶναι** in an awkward position. Paley now writes *ἱπποβάμονας...ἀστραβιζούσαις* and supposes *χθόνα* to depend on *ἀστυγειτονουμένας*. The most satisfactory conclusion seems, however, to be that *Ἰνδοὺς* was originally a note explaining who these Nomads were that "lived near the Aethiopians". The long description of them (three lines), instead of a mere name which would correspond to *Κύπριος* &c., and the word *ἀκούω*, suggest vagueness and absence of the name itself. If sound, this would be the earliest extant mention of the name *Ἰνδοί*. The poet had heard of the fact of such a people existing; a reader of later times thought that he referred to those whom Herodotus calls *Ἰνδοί*, and annotated accordingly. In Herodotus III. 94 the great number of the *Ἰνδοί* is recorded, and in c. 98 it is said that they are the furthest people towards the East; and he adds *ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ οἱ δὲ οὔ*. In c. 102 there are named Indians who live northward of the other Indians, and of them it is stated *στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοὶ ζευξάμενος ἕκαστος καμήλους τρεῖς κ.τ.λ.*, and *αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχυτῆτά εἰσι*. These Indians are according to Herodotus (III. 101) *black: τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθιόψι*, and *ἡ γονὴ αὐτῶν μέλαινα κατάπερ τὸ χρῶμα*. But Aeschylus does not make his Danaids black. It is clear that he by no means possessed Herodotus' knowledge on the subject. He understood Aethiopia to extend, unbroken by any sea, from S. Arabia westward into Nubia and eastward into unknown regions. Thus in Prom. Vinct. Io wanders Eastward from Scythia, South-east to Æthiopia, and thence down the Catabathmos of Egypt by the banks of the Nile, without any sea to cross. It is therefore probable that by his "nomad neighbours to the Aethiopians" the poet meant the dusky nomads of South-western Asia generally, including the Semites of S. Arabia.

ἱπποβάμοσιν is explained by the Scholiast as *ἵπποις ἐοικυίαις κατὰ τὸ τάχος*. Rather perhaps *ἐφ' ἃς ἀναβαίνουσιν, ὥσπερ ἐφ' ἵππους* or *ἐφ' ὧν ὀχούμενοι βαλ-*

παρ' Αἰθίοψιν ἀστυγειτονουμένην·
καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ᾔκασα

una littera erasa. ἀστραβιζούσαις codd. Guelf. Esc. 260 ἀστυγειτονουμένας M. Ita scripsi ut χθόνα ab ἀστραβιζούσας pendeat. ἄγχι γηνομουμένας Martin. Fieri potest ut altius lateat vitium, et nescio quid arridet εἶναι καμήλοις ἀστραβηφορουμένας κατ' Αἰθίοψιν ἀστυγείτονα χθόνα. 261 καὶ τὰν cod. Guelf. καιτὰν Hermann. καὶ τᾶν Marckscheffel. ἢ κἂν Heimsoeth. ἢ τὰς Burges. κρεοβρότους δ' M. δ' delevit Wellauer, quippe quod sequenti ΑΜΑ debeatur. κρεοβότους Scaliger.

νουσιν ὥσπερ ἐφ' ἵππων: "ridden like horses". He read ἀστραβιζούσας, explaining καμήλοις νωτοφορουμένας κατὰ τὴν χθόνα. ἀστράβη δὲ λέγεται ἡ νωτοφόρος ἡμίονος. **ἀστράβη** is, however, not a mule, but an easy saddle with a chair-back. Cf. Dem. 558. 16 ἐπ' ἀστράβης ὀχούμενος ἀργυρᾶς. Lys. 169. 13 εἰ γὰρ ἐκεκτήμην οὐσίαν, ἐπ' ἀστράβης ἂν ὠχούμην, ἀλλ' οὐκ ἐπὶ τοὺς ἀλλοτρίους ἵππους ἀνέβαινον (because the latter necessitated some trouble).

The slight alteration given in the text ἀστυγειτονουμένην for -ας leaves **χθόνα** to the construction of the Scholiast, *i. e.* **ἀστραβίζειν χθόνα**, on the analogy of *e.g.* "sail the deep", "navigare aequor" &c., cf. Prom. Vinct. 725 στεῖχ' ἀνηρότους γύας, Soph. Aj. 845 ὦ τὸν οὐρανὸν διφρηλατῶν, Eur. Hel. 118 ὃς ἔδραμε ῥόθια, Soph. Aj. 30 πηδῶντα πεδία, Cic. De Fin. II. 34 § 112 cum Xerxes maria ambulavisset terramque navigasset (doubted by Madvig), Verg. Georg. II. 487 bacchata Taygeta.

Possibly the error may lie deeper, especially as ἀστραβιζούσας for ἀστραβευούσας has the appearance of a late formation. If the eye were misled through the syllable ἀστ- in each line, the latter of the words so beginning would run a risk of corrupt adaptation to the shape of the former. If, for instance, ἀστραβηφορουμένας were in the former line and ἀστυγείτονα in the latter, ἀστυγειτονουμένας would be a very likely consequence. This error once committed, χθόνα would become *extra metrum* in the latter line; and if ἀστραβιζούσας were substituted in later times for ἀστραβηφορουμένας, χθόνα would take its place in the line with that word; *i.e.* in

εἶναι καμήλοις ἀστραβηφορουμένας
κατ' Αἰθίοψιν ἀστυγείτονα χθόνα,

the latter line would become κατ' Αἰθίοψιν ἀστυγειτονουμένας χθόνα, which would subsequently be corrected as we have it. In the text the emendation has been made which involves least change, yet it should not be forgotten that literal resemblance is only one argument in reconstructive criticism.

261. **τάς**, "the well-known". **ἀνάνδρους**, though implying στυγάνδρους (cf. Prom. V. 724 Ἀμαζόνων στρατὸν ἥξεις στυγάνορ'), in itself = either (1) "husbandless", or (2) "menless". For the first cf. Soph. O. T. 1506 πτωχὰς ἀνάνδρους ἀλωμένας: for the second, Pers. 166 χρημάτων ἀνάνδρων πλῆθος.

κρεοβότους, a popular derivation of **Ἀμαζών** was from **ἀ-** privative and **μάζα**. Another was from **ἀ-** and **μαζός**. The former is stated by Eustathius, whom Paley quotes: Ἀμαζόνες ἐκαλοῦντο Σαυρομάτιδες διὰ τὸ σαύρας πάσασθαι, ὅ ἐστι γεύσασθαι. τοιούτων γὰρ ἤσθιον κρεῶν, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστρεφόμενοι.

262. **εἰ τοξοτευχεῖς ἦτε**, cf. Eum. 628 τόξοις ἑκηβόλοισιν, ὥστ' Ἀμαζόνος. Hdt. IV. 114 τοξευόμέν τε καὶ ἀκοντίζομεν.

ὑμᾶς· διδαχθεὶς δ' ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν.
ΧΟ. κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ
Ἰὼ γενέσθαι τῇδ' ἐν Ἀργείᾳ χθονί;
ΒΑ. ἦν ὡς μάλιστα, χὴ φάτις πολλὴ κρατεῖ.

κρεοβόρους Abresch. Saepius inter se confunduntur *βροτὸς* et *βοτόν*. 263 ἂν M. δ' ἂν Abresch. 265—306 Desunt in libris personarum notae. Dividunt vulgo longe aliter atque ego, neque quisquam in hoc sibi ipsi satisfecisse videtur. Dant enim choro *vv.* 265, 266, regi *v.* 267, tum iterum regi *v.* 268: inde rex interrogat, chorus respondet. Sed inde evenit ut et lacunas ponant post 267, 279, 283, et multa utrimque inepte dicantur. 265, 266 Interrogationis nota addenda erat. Ita enim interrogant Danaides ut ostendant se quidem ipsas rem satis novisse, sed regem recordari velle. Ubi pro eo quod scit respondit rex, incipiunt invicem Danaides narrare quid postea Ioi evenerit: rex interrogat, chorus respondet. Ita demonstrant illam Io e patria expulsam et in Aegyptum actam ipsis originem praebuisse. Versibus sic dispositis neque lacunis neque ordine mutato opus est. 265 *φᾶσ* M, omisso signo compendiario quo -ιν significabatur, *φασὶ* sec. man. 266 *τῇ ἰδεῖν* M, corr. Sophianus. 267 *ἤν* M, corr. Hermann. *καὶ φάτις* M. Reposui

263. **ὑμᾶς.** The omission of **εἶναι** and the position of **ὑμᾶς** are both unusual. The latter is due to emphasis (=*ὑμᾶς γε*), the former only seems to occur in the much easier Soph. Antig. 1244 *τί τοῦτ' ἂν εἰκάσειας; εἰκάζω* is here treated like *ἡγοῦμαι, νομίζω, iudico* &c.

265—285. The chief difficulty of this passage lies in its distribution between the interlocutors. See critical note. It is impossible to state here the various views that have been held of the parts taken by the King and the Chorus respectively in the dialogue, but it is obvious that all arrangements which necessitate transposition of verses or a large number of lacunae are little likely to be right. It is true that one line has been lost after *v.* 286, and in the present edition only that supposition is called for. The false readings were mostly introduced by correctors, owing to the absence from the MSS. of marks of the speakers, and to the influence of the variations in the myth. The secret of correction lies in the sign of interrogation at *v.* 266. When this is once restored the development of the dialogue becomes clear. The translation, it is hoped, will vindicate the present arrangement.

265—266. These lines must necessarily be interrogative. The Danaids, coming from Egypt and speaking to the Argive king, would scarcely begin with the positive assertion "*they say* &c." Rather, in seeking to prove their descent, they begin by appealing to the king's and the Argives' own knowledge or tradition of an ancient event: "Is it not said...?"

κληδοῦχον, cf. Eur. I. T. 137. Scaliger on Euseb. p. 24 corrects Hesychius in voc. Ἰὼ καλλιθύεσσα. *καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθήνας* to *Ἰὼ καλλίθυια ἐκαλεῖτο ἡ π. ἱέρ. τῆς Ἥρας.* Apollodorus II. 1. 3 *ταύτην ἱερωσύνην τῆς Ἥρας ἔχουσαν Ζεὺς ἔφθειρεν.*

267. **ὡς μάλιστα** = *maxime* in replies (Plaut. Most. IV. 3. 17 &c.): "assuredly".

χή. This instead of **καὶ** seems called for by sense and usage. For the use (=*obtinet fama*) cf. Soph. Aj. 978 *ἆρ' ἠμπόληκας ὥσπερ ἡ φάτις κρατεῖ;* Strabo XVI. p. 760 *ἡ κρατοῦσα μάλιστα φήμη.*

XO. ἦ καὶ λόγος τῆς Ζῆνα δηχθῆναι πόθῳ;
BA. κοὺ κρυπτά γ' Ἥρας ταῦτ' ἀπ' ἀντιταγμάτων.

articulum. 268 μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ M. Solitos aliquot librariorum errores sustuli: quamobrem autem errores eos esse persuasissimum habeam, infra paucis ostendi. ἦ καὶ Weil. καὶ μὴν Paley. 269 καὶ κρυπτά γ' Ἥρας ταῦτα παλλαγμάτων M. Hermanni κἄκρυπτά γ'......ταῦτα τἀμπαλάγματα festinanter recipiunt nonnulli. Potuit τἀμπελάγματα. κοὺ κρυπτά γ' Paley: cetera ipse emendavi. κοὺ κρύβδα Stanley. ταῦτα παλλακίσματ' ἦν Butler. ταῦτ' ἀπαιο·

The predicative **πολλή** as in Eur. Hipp. 443 Κύπρις γὰρ οὐ φορητόν, ἢν πολλὴ ῥυῇ. S. c. T. 6

Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν ὑμνοῖθ'.

The omission of the article occurs more easily in Pers. 738 ναί· λόγος κρατεῖ σαφηνής ("*a* report").

268. That **μή** anticipates a negative reply is one of the most elementary rules. Here the reply is to be affirmative. Paley reads **καὶ μήν** without interrogation; but **ἦ καί** appears much better: cf. Ag. 1207 ἦ καὶ τέκνων ἐς ἔργον ἤλθετον νόμῳ; This combination differs from questions with μή and οὐ inasmuch as, though great interest attaches to the answer, nothing is indicated as to its positive or negative character, unless, as with ἆρα, the voice and the context assist: **ἦ καί** is favoured by Aeschylus: Ag. 942, Prom. V. 974, Eum. 424, 434, 717, Cho. 526. In all these cases we should regard ἦ as introducing the neutral question and καί as adding (in its various senses *et*, *etiam* &c.) the element of earnestness, surprise, incredulity &c. Thus in Cho. 526 ἦ καὶ πέπυσθε τοὔναρ; we should construe ἦ καὶ-πέπυσθε "did you *hear?*"

For the rest of the line, it is evident that Aeschylus, both in this play and in the Prometheus, never regards Zeus as attaining his desires until Io's arrival in Egypt, and there "χειρὶ καὶ πνοαῖς μόνον". In the Prometheus Io is still παρθένος. The whole purpose of the watchings of Argus and of the driving of the gnat was to prevent the consummation of the πόθος of Zeus. It should be noted that with Aeschylus it is *Hera* who transforms Io into the cow, and not Zeus as in other authors. Cf. Apollod. II. 1, 3 Ζεὺς τῆς μὲν κόρης ἁψάμενος εἰς βοῦν μετεμόρφωσε λευκήν. We must be careful of confusing the two accounts. If editors had been alive to this difference there would have been little difficulty in dealing with the Scholiast's note, τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς τῇ θεᾷ προσάψας. The note is textually accurate, and Paley's ὑφ' Ἥρας for ὑπὸ Διός, and Weil's τὴν [διὰ τὴν Ἥραν] γενομένην, are unscientific. The Scholiast meant "Aeschylus attributes to Hera the change which was actually performed by Zeus" *i.e.* "the metamorphosis, being due to Hera's jealousy, is put down by the poet (*propter eam ergo per eam*) to her act, whereas it was of course done by Zeus". This was the common tradition, and the Scholiast wrongly supposes that Aeschylus accepted it. But the poet plainly means no more and no less than that Hera wrought the transformation in order to keep Zeus from his object. Still Zeus attempts to approach Io thus transformed (ἐπ' of MSS. is right) and thereupon Hera adopts other precautions. It is only in Egypt that her devices are overcome. So important is this, that the whole matter becomes unintelligible in Aeschylus if we assume that Hera acted for punishment rather than prevention. The reading of the line is corrupt but easily corrected. The only word presenting difficulty is **βροτῷ**, which

ΧΟ. *πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε;*
ΒΑ. *βοῦν τὴν γυναῖκ᾽ ἔθηκεν Ἀργεία θεός.*
ΧΟ. *οὔκουν πελάζει Ζεὺς ἐπ᾽ εὐκραίρῳ βοΐ;*

λήματα Lincke. 270 *βασιλέοιν* praefert Wecklein. 271 *βού. την* M, corr. Canter. *Ἀργείαν* male Pauw. 272 *οὐκοῦν* M, corr. Schuetz. *οὐκ ἂν πελάζοι*

however is naturally accounted for when once the corruption to **μιχθῆναι** had taken place. **ι** and **η** are confounded in innumerable instances, cf. *v.* 150, 191 &c. From **τις** to **τῆς** and from **μιχθῆναι** to **δηχθῆναι** are therefore corrections of the easiest kind. **τῆς=αὐτῆς**, cf. Eum. 2 *ἐκ δὲ τῆς Θέμιν*, inf. 331 *τῶν γὰρ οὐ δεῖται πόλις*, and so very commonly in Aeschylus. For **δηχθῆναι** cf. Eur. Hipp. 1303 *δηχθεῖσα κέντροις* (of Aphrodite) *παιδὸς ἠράσθη σέθεν*, Ag. 743 *δηξίθυμον ἔρωτος ἄνθος*, and compare Prom. V. 591 (of Io) *ἣ Διὸς θάλπει κέαρ ἔρωτι*: and for **πόθῳ** Prom. V. 654 *ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.*

269. The MS. reading **ταῦτα παλλαγμάτων** is changed by Hermann to **τἀμπαλάγματα**, and this is commonly accepted with many commendations. It is based upon (*a*) the Scholiast's note *αἱ περιπλοκαί*, (*b*) Hesychius' *ἐμπαλούγματα· αἱ ἐμπλοκαί*. It is nevertheless necessary to reject it, both on the ground that no embraces had taken place, and also because it does not sufficiently account for the corruptions. Nor is it at all certain that *ἐμπαλάγματα* can be used of the embraces of *love*. *ἐμπαλάσσεσθαι* occurs in Hdt. VII. 87 of entanglement *ἐν ἕρκεσι*, and in Thuc. VII. 84 *οἱ δὲ ἐμπαλασσόμενοι κατέρρεον* of entanglement of fugitives. Aelian N. A. 15. 1 has it of a fish entangled with the hook. Judging from *παλάσσω* in *e.g.* Il. XI. 98 (*ἐγκέφαλος πεπάλακτο*), and from the use of *πεπαλάχθαι κλήρῳ*, the notion of shaking up, mixing, confusion would seem to be inherent in the word. By his *ἐμπλοκαὶ* Hesychius apparently means "entanglement" like that of *ἐμπλέκειν* in Soph. O. T. 1264 (*πλεκταῖς ἐώραις*), Eur. Hipp. 1236 (*ἡνίαισιν*), Prom. V. 1079 (*εἰς δίκτυον ἄτης*). Indeed *ἐμπλέκεσθαι* itself is not found of "embracing" in classical Greek, while *περιπλοκαὶ γυναικῶν* seems first to occur in Polyb. II. 56. 7 (after *amplexus*). More likely our Scholiast was giving a guess at *παλλάγματα*. A conjecture **τἀμπελάγματα** (*i.e.* *τὰ ἐμπελάγματα*) would have been better in the sense Hermann sought (cf. *ἐμπελάτειρα, πελάτις, πλᾶτις*). But though **ταῦτα τἀμπελάγματ᾽ ἦν** would be easy in point of letters, it is, as has been shewn, contrary to the sense. No embraces had occurred, but the fact that Zeus was smitten with love was not hidden from Hera, nor allowed to pass *without her opposition*. Nor is the grammar sound. The construction **κἄκρυπτά γ᾽ Ἥρας** is scarcely admissible. It has nothing analogous to *κερδῶν ἄθικτον* ("untouched *by*"), nor to *μαντευμάτων ἄϊδρις* (=*μαντ. οὐκ εἰδώς*). "Un*seen* of Hera" is a very different thing from "un*hidden* of Hera". *κρυπτὸς* (despite *κρύβδα*) is not found with simple genitive, and *ἀπὸ* is naturally looked for, as in *κεκρυμμένος ἀπ᾽ ἄλλων* Hom. Od. XXIII. 110. In ΤΑΥΤΑΠ- the letters ΑΠ are almost certainly the preposition, and the reading **ταῦτ᾽ α**ΠΑΝΤΙΤΑΓΜΑΤΩΝ it is hoped will commend itself. The notion of **ἀντιτάσσομαι** leads to the expression *νείκη* in the following line. The lexicons give abundant evidence for *ἀντιτάσσω* and its derivatives, and compounds of *ἀντὶ* are favoured by Aeschylus. For the sense generally cf. Eur. Bacch. 290—291

Ἥρα νιν ἤθελ᾽ ἐκβαλεῖν ἀπ᾽ οὐρανοῦ·
Ζεὺς δ᾽ ἀντεμηχανήσαθ᾽ οἷα δὴ θεός

(followed by the expression *Ἥρας νεικέων* v. 294).

272. **πελάζει ἐπ᾽.** So the MSS. rightly. **ἔτ᾽** is read on the assumption that *πελάζει*

ΒΑ. *φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.*
ΧΟ. *τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός;*
ΒΑ. *τὸν πάνθ' ὁρῶντα φύλακ' ἐπέστησεν βοΐ.*
ΧΟ. *ποῖον πανόπτην οἰοβουκόλον λέγεις;*
ΒΑ. *Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε.*
ΧΟ. *τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοΐ;*
ΒΑ. *βοηλάτην μύωπα κινητήριον.*
ΧΟ. *Οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.*

Elmsley. *ἔτ'* Schuetz. 273 *πρέποντας* M, corr. Turnebus. 274 *τί δὴ προσταῦτα λοχοισ χυραδιος* M, corr. *δῆτα* Victorius. *πρὸς ταῦτ' ἄλοχος* Robortellus. *ἰσχυρὰ Διὸς* Pauw. Sine causa *ὀχληρὰ* Stanley. *ἰφθίμη* olim Weil. 275 *τὸ πᾶνθ'* M (*ν* super *τὸ* scripsit sec. man.). *προπάνθ'* Weil. 278 *τί δ' οὖν* Heath. *τί δ'; οὐκ* Hermann. *ἔτευξε δ'* M, corr. Turnebus. 280 *πέδας* M, corr. Turnebus. In marg. Medicei est *οἶμαι παῖδες*, Guelferbytani et Esc. *γρ. παῖδες*. *πέραν* M. Schmidt. *Ἰνάχου πέλας* Hermann, ut regi aptum sit hoc

= *μίγνυται* (in which use *πελάζειν ἐπὶ* is rightly objected to), and that a continuance of past embraces is in point. But **ἐπὶ** with dat. has a distinct propriety here, implying not access to, but approach *for the purpose of gaining*. Cf. Xen. Mem. I. 2. § 56 *ταῦτα ποιεῖν ἐπὶ τῷ κέρδει*. Hdt. I. 66 *χρηστηριάζεσθαι ἐπὶ τῇ χώρῃ*, &c.

εὐκραίρῳ, to impart something of charm to a connexion apparently so unattractive, cf. Ov. Met. I. 612

Bos quoque formosa est. Speciem Saturnia vaccae,
Quamquam invita, probat.

274. **ἰσχυρά**, in the moral sense: "stubborn". Hera was specially noted for this quality. Il. VIII. 482 *οὐ σεῦ ἔγωγε σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο*. Il. II. 522, 561 &c. Cf. *ἰσχυρογνώμων, ἰσχυρικός, ἰσχυρίζομαι*. *ἰσχυρὴ μάχη* "a stubborn fight" Hdt. IX. 41.

"The wife of Zeus is obstinate; what then did she do (for of course she did not yield)?"

276. **οἰοβουκόλον** *i.e.* **μιᾶς βοὸς νομέα**. Stanley compares Claudian Stilich. I. 312

Argum fama canit centeno lumine centum
Corporis excubiis *unam servasse iuvencam.*

An animal so tended would be called *οἰονόμος* or *οἰοβώτης* (Soph. Aj. 614). Cf. *οἰόζωνος* (Soph. O. T. 846). Paley, comparing Eur. Phoen. 28 *ἱπποβουκόλοι* and Ar. Plut. 820 *βουθυτεῖν ὗν*, seems to have taken **οἰο-** as from *οἶς*. But in that case the word could only mean *βουκόλος οἰός* *i.e.* a shepherd. It is the latter part which is generalised in such compounds.

277. **Ἑρμῆς**—hence, as was supposed, the name *Ἀργειφόντης*.

παῖδα γῆς. Prom. V. 568 (and 677) *Ἄργου γηγενοῦς*. Arcesilaus (ap. Apollodor. II. 1. 2) also calls him *γηγενῆ*. Elsewhere he is called the son of Agenor, Inachus or Arestor. Ov. Met. I. 624: Arestoridae servandam tradidit Argo.

280. **Οἶστρον**. So far from this line being either spurious or corrupt, it is, if rightly regarded, absolutely necessary to the development of the dialogue. The objection commonly urged is against *οἶστρος*, a Greek word, being spoken of as the Egyptian word for **μύωψ**. But this is a misconception. The king has used the long phrase **βοηλάτην μ. κ.**, and the Chorus reply that '**Οἶστρος** is his name', as *they* know it. The story of Io belongs equally to the Nile and to

ΒΑ. τῇ γάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ;
ΧΟ. ναί· ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.
ΒΑ. μὴ καὶ Κάνωβον κἀπὶ Μέμφιν ἵκετο;
ΧΟ. καὶ Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει γόνον.
ΒΑ. τίς οὖν ὁ Δῖος πόρτις εὔχεται βοός;
ΧΟ. Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος.

responsum. *οἱ μήλων πέλας* Weil. Secludunt alii. 281 *τοίγαρ* sine interrogatione omnes. Dedi *τῇ γὰρ* "*illuc*ne?" *ἐκ τῆς* M. *ἐκ γῆς* Canter. Quid si *ἑξῆς*? 282 *καὶ ταῦτ'* M, corr. Schuetz. 283 *καὶ μὴν* M, quod corrigendum erat. *καὶ 'πι* M. 284 *φυτεύει* M, corr. Scaliger. 285 *τί* M, corr. Stanley.

Argos: the Chorus have been asking a number of questions in order to lead up to their own connection with the matter. They have asked "and what else did Hera devise?" He replies "a gnat &c." To this the Chorus, shewing their own knowledge of the circumstances, answer "Yes, he (*personified*) goes by the name of Oestrus in our country". At this the king in surprise "What, did he drive her as far as *that?*"

Οἶστρος is indeed as much a Greek word as *μύωψ*, but Aeschylus makes Egyptians, Persians &c. talk Greek and apply the usual Greek terms to things. The Persians regularly speak of themselves in the Persae as *βάρβαροι*. The dramatist, recognising an obvious difficulty, intentionally leaves out of sight the difference of language. Therefore as the gnat was usually known in the Grecian legend by the name of *οἶστρος*, and as that word had become in a sense a proper name, the Chorus immediately substitutes for the king's circumlocution the simple name "Oestrus".

οἶστρος and **μύωψ** are not exactly the same insect (Aristot. H. A. I. 5. 13). But poetically and popularly the terms are convertible: cf. Apoll. Rhod. III. 277 *οἶστρος...ὅν τε μύωπα βοῶν κλείουσι νομῆες*. The Roman names were *asilus* and *tabanus* Pliny II. 28. Verg. Georg. III. 147.

281. **τῇ γάρ.** This for the MS. **τοίγαρ** is offered with some confidence. **ηι** and **οι** are well known to be liable to interchange. **τοίγαρ** is not used in questions nor is it good in point of sense. To ask "did he *then* drive her from the land by a long circuit?" is very flat, whereas "did he then drive her *thither* by so long a course" is much to the point. For this use of **τῇ** cf. Il. XI. 149

ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες
τῇ ῥ' ἐνόρουσ'. *Ibid.* XII. 124 &c.

282. **ταῦτ'**, *i.e.* "all *the answers you have given* have borne upon my object and have been closely suited to it".

283. **καὶ μὴν** is never used interrogatively, and yet the line must necessarily be interrogative. The whole questioning of the king here is that of one surprised or incredulous. As Paley reads *καὶ μὴν* for *μὴ καὶ* in *v.* 268, so we may venture here to read **μὴ καὶ** for **καὶ μήν**. The minuscule and abbreviated writing of these words corresponds somewhat dangerously.

The preposition before **Μέμφιν** but absent before **Κάνωβον** expresses the greater distance of the former. Canobus is on the coast, Memphis inland up the Nile. "Did she come to Canobus and thence even *up* to Memphis?"

286. **ῥυσίων.** The text is probably sound. It would be easy to alter to *e.g.* **ψαύσεων**, but the word in the text is virtually the same. **ῥύσια** was in use so constantly attached to **ἐφάπτεσθαι** that, whatever other and more technical meanings it had, it also represented at times

ΒΑ. * * * *

ΧΟ. Λιβύη, μέγιστον γῆς <μέρος> καρπουμένη.

287 Excidit versus eodem, ut videtur, vocabulo quo prior exorsus. Suggerit Bothe Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός; 288 μέγιστον γῆς καρπουμένη M. De verbo casu omisso vide infra. μεγίστης (μέγιστον C. Frey) ὄνομα γῆς Porson. γῆ

little more than the verbal ἔφαψις or ἐπαφή. The values of the word would seem to be (*a*) that which is seized as security (ἐνέχυρα), v. inf. 387. δῆρις ῥυσίων ἐφάψεται 707. Soph. O. C. 858 μεῖζον ῥύσιον πόλει | θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν: (*b*) reprisals or penalty (ἀντίποινα or ζημία). Soph. Phil. 959 φόνον φόνου ῥύσιον τίσαι: (*c*) booty (λεία), Ag. 573.

All these are branchings from the idea of seizing upon one thing in return for another. Hermann on Ag. 573 says "alia est quarta vocabuli potestas, ex primo deducta significatu, quo liberatio rei ex aliena potestate atque in integrum restitutio indicatur. Sic Io cum Iovis contactu Epapho gravida facta formam humanam recuperasset (?), eam formae restitutionem ῥύσια dixit Aeschylus". This is very far-fetched. It is much better to suppose that the (generally technical) word ἐφάπτωρ suggests the associated ῥυσίων, and that ῥυσίων is to be treated as the verbal corresponding to ἐφάπτεσθαι = "the laying on of hands". The notion of surety and reprisals has faded from the word, though there is of course some idea of Zeus laying hands on a thing which the enemy (Hera) has in the feud withheld from him.

Since then **ῥυσίων = ἐφάψεων**, Ἔπαφος can be called ἀληθῶς ἐπώνυμος. **ἀληθῶς** like **εὐλόγως** (*v.* 226) states the *satisfactory* reason for the name. Cf. Eur. Phoen. 636 ἀληθῶς δ' ὄνομα Πολυνείκη πατὴρ (ἔθετό σοι) θείᾳ προνοίᾳ νεικέων ἐπώνυμον.

ἐπώνυμος does not imply actual identity of *name* but only of *idea* with the source stated: cf. Prom. V. 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαινὸν Ἔπαφον.

287. A verse has fallen out here, in which the king asked "Of whom was Epaphus the father?" It probably began with some case of **Ἔπαφος** and, through this resemblance to the preceding line, was passed over in copying. Paley supposes that the question was "where did Epaphus dwell?", and in the next verse he reads Λιβύης...καρπούμενος, so that τῆσδε in *v.* 289 refers to Io. He claims to be supported by Prom. V. 851 ὃς καρπώσεται | ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα. But (to say nothing of the pointlessness of the question) Libya is not Egypt, while the domains of Epaphus are only Egypt (so far as it is watered by the Nile). "Libya" has different meanings according to the author and time. In some instances it is the particular district known as Libya in history, in others it is the whole continent of Africa west of Egypt. The Nile is distinguished from Libya in *vv.* 253, 255.

On the other hand, in favour of the question "who was begotten of Epaphus?", answered by Λιβύη κ.τ.λ., it may be noted that Libye is the daughter of Epaphus in Pind. P. IV. 14, Apollod. II. 4, &c. In Prom. Vinct. 853 πέμπτη δ' ἀπ' αὐτοῦ (sc. Ἐπάφου) γέννα πεντηκοντάπαις (speaking of the Danaids) requires the descent here stated, viz. Epaphus, Libye, Belus, Danaus, Danaids.

288. A word is lost between **γῆς** and **καρπουμένη** or between **μέγιστον** and **γῆς**. **μέρος** is here supplied, both because it is easy to see why it should have been lost, and also because Libya was one of the three *portions* into which the ancients divided the earth. Hdt. II. 16 [Ἕλληνες] οἳ φασὶ τρία μέρη εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην,

ΒΑ. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;
ΧΟ. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.
ΒΑ. τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσον.
ΧΟ. Δαναός· ἀδελφὸς δ' ἔστι πεντηκοντάπαις.
ΒΑ. καὶ τοῦδ' ἄνοιγε τοὔνομ' ἀφθόνῳ λόγῳ.
ΧΟ. Αἴγυπτος· εἰδὼς δ' ἀμὸν ἀρχαῖον γένος
πράσσοις ἂν ὡς 'Αργεῖον ἀνστήσῃς στόλον.

τέθεν Burges. σχῆμα γῆς Wecklein. 289 βλάστημον M. βλάστιμον Robortellus. 291 τὸ πανσόφου......τούτου Tyrwhitt. τὸ παντόσεμνον Weil. τὸ πανστόρου...τοῦδε Heimsoeth. 292 δ' ἀδελφός M, corr. Scaliger. ἐστιν M. ἔστι scripsi. πεντηκοστόπαις M. πεντηκοντόπαις cod. Par. corr. Heath. 293 τοῦ δαναοίγε M. De voce Δαναὸς somniabat librarius. corr. Porson. Deinde ἀφόνῳ codd. recc. εὐφώνῳ Turnebus. ἐμφανεῖ Schuetz. 294 αἴγυπτος δ' εἰδὼς δ' M, corr. Turnebus. ἀμὸν, ut solet, M. 295 ἀνστήσας M. In marg. ἀντήσας a sec. man. ἀνστήσῃς Victorinus. ἀνστῆσαι Marckscheffel. Vide adnot. Licet cogitare de πράσσοις ἂν ὡς 'Αργεῖον, ἂν πράσσῃς, στόλον h. e. ἃ ἂν ποιῇς τὸν

Pind. P. IX. 8 πολυκαρποτάτας θῆκε δέσποιναν χθονὸς ῥίζαν ἀπείρου τρίταν οἰκεῖν. Sall. Iug. XVII. in divisione orbis terrae plerique in parte tertia Africam posuere.

290. **Βῆλον δίπαιδα.** The Scholiast remarks that Euripides made Belus have five sons, Aegyptus, Danaus, Phoenix, Phineus and Agenor. Paley quotes Pausanias IV. 23 ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Λιβύης ὄνομα ἔσχεν.

Mythically Poseidon was the father of Belus. According to other accounts Agenor was his twin brother. The fact that the Semitic Baal means "lord" and is the Phoenician name for the sun-god, will sufficiently account for varieties of myth.

291. **πάνσοφον ὄνομα.** The objections taken to this expression seem unworthy. Paley says "absurdum est prudens nomen". But there is little absurdity in the question as put by the king, who is struck by the *venerable appearance* of Danaus. Pelasgus might out of compliment call Danaus wise without knowing him certainly for such; and it is not unusual to transfer the epithet from its own noun to another and dependent noun. Cf. Soph. O. C. 41 τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων; Eur. Phoen. 1702 ὦ φίλτατον ὄνομα Πολυνείκους. Eur. Or. 1080 ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς. Shaksp. Jul. Caes. I. 2 "if my name were liable to fear". Milton, "The dreaded name of Demogorgon".

τοῦτο, "of him who sits *by you*" or "of him to whom *you point*".

293. **ἀφθόνῳ λόγῳ**, *i.e.* **μηδὲ φθόνει λέγειν**, cf. S. c. T. 480 κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων. Plat. Gorg. 489 A μὴ φθόνει μοι ἀποκρίνασθαι.

So φθόνος Plat. Phaed. 61 D ἃ τυγχάνω ἀκηκοώς, φθόνος οὐδεὶς λέγειν.

295. The MS. reading **ἀνστήσας** (marginal **ἀντήσας**) presents a difficulty. In favour of the **ἀνστήσῃς** of Victorinus it may be remarked that ἀναστῆσαι is a proper word of raising suppliants from sanctuary. Cf. Thuc. I. 126 καθίζουσιν ἐπὶ τὸν βωμὸν ἱκέται...ἀναστήσαντες δὲ αὐτοὺς...(where see Shilleto, who approves of ἀνστήσας here with the rendering "act as you will, raising us up from the sanctuary as an Argive body of fugitives". But πράσσοις ἂν could hardly stand thus unqualified). Hdt. V. 71 τούτους ἀνιστέασι μὲν οἱ πρυτάνις. So ἐξαναστῆσαι: Eur. Andr. 263 ἐγώ σ' ἕδρας ἐκ τῆσδε...ἐξαναστήσω. Soph. O. C. 47, 276, &c.

ΒΑ. *δοκεῖτε δή μοι τῆσδε κοινωνεῖν χθονὸς*
τἀρχαῖον· ἀλλὰ πῶς πατρῷα δώματα
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
ΧΟ. *ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά,*
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν·
ἐπεὶ τίς ηὔχει τήνδ' ἀνέλπιστον φυγὴν

ἡμέτερον στόλον, ποιοίης ἂν αὐτὸν ὡς Ἀργεῖον ὄντα. 296 *δοκεῖτέ* M. *δὴ* addidit Turnebus. 298 *λειπεῖν* M. 300 *δείδοις...πότερον* M, corr. Turnebus. *πόνον......ταυτόπτερον* Bothe. 301 *ἐπή τισ* (in *ἐπεί* corr.) M. 302 *κέλσειεν*

With **πράσσοις ἂν ὡς** we may read either the subjunctive of Victorinus or the infinitive (= *ὥστε ἀνστῆσαι*) of Marckscheffel. With the former cf. Thuc. I. 57 *ἔπρασσεν ὅπως πόλεμος γένηται.* Eum. 769 *πράξομεν ὡς αὐτοῖσι μεταμέλῃ πόνος*: with the latter Dem. 888. 14, *τὴν ναῦν μὴ δεῦρο πλεῖν ἔπραττεν.* **ὡς** however points rather to the subjunctive. Confusion of **-ας** and **-ης** is instanced inf. *v.* 753.

There is no encouragement to read **ἀντήσας** cum accus. with Hermann. He compares indeed Soph. Antig. 981 *ἃ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντασ' Ἐρεχθειδᾶν*, but there *σπέρμα* is accus. of respect and the genitive is the case with *ἄντασ'*.

The emphasis lies on **Ἀργεῖον**, *i.e.* "be assured it is *Argives* to whom you will so act".

297. **τἀρχαῖον.** Cf. Thuc. V. 80 *ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους.* Hdt. I. 56, IX. 45, IV. 117 (*ἀπὸ τοῦ ἀρχαίου*).

299—300. These lines recall the sententious style of Euripides. Aeschylus is rather sparing in such general reflections.

αἰόλ'...πτερόν. If the metaphor is sustained and unmixed, it points to the meaning "variegated", "variously coloured" for **αἰόλα**: otherwise we have a choice between (*a*) "Human woes are *of divers hues* and you will not find *two feathers* alike", cf. *αἰολόχρως νύξ* Eur. Fr. 596, *αἰόλα σάρξ*, Soph. Phil. 1157, *αἰολόνωτος*, *αἰολομίτρης* &c. (*b*) "Human woes are *shifting and changeable*, and you will never see a grief appearing in the same *shape or form*". Cf. *αἰολόμητις*, *αἰολόφωνος*, *αἰολόστομος*, *αἰόλον ψεῦδος* &c. The latter makes *πτερόν* somewhat involved and is therefore less acceptable.

αἰόλος only occurs in Aeschylus here and in S. c. T. 494 *λίγνυν μέλαιναν αἰόλῃ πυρὸς κάσιν*, where it is generally regarded as = *mobilem.* Quite as likely it alludes to the contrast of *colour* against the flame. *Varius* illustrates the two meanings in (*a*) vestra latera loris faciam ut valide varia sint (Plaut. Pseud. I. 2, 12), (*b*) varium et mutabile semper femina (Verg. Aen. IV. 569).

The metaphor in **πτερόν** does not seem to be elsewhere found with the noun, though well-known in *ὁμόπτερος.*

301—303. The passage is corrupt in the last verse, which affects the meaning of the whole. Turnebus' **ἔχθει μεταπτοιοῦσαν** is usually accepted. With this we should render **ἐπεὶ τίς ηὔχει τήνδ' ἀνέλπιστον φυγὴν** (subject) **κέλσειν** (trans.) **ἐς Ἄργος κῆδος** (object) **ἐγ. τ. π., μεταπτοιοῦσαν** (trans., sub. *αὐτὸ*) **ἔχθει εὐν. γ.**; for **μεταπτοιεῖν** is, like all compounds of *πτοέω*, transitive. Od. XVIII. 340 *ὣς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας.* Eur. Bacch. 303 *φόβος στρατὸν διεπτόησε.* Apoll. Rhod. III. 1345 &c. *πτοέω* itself seldom occurs in the active, and always transitively, *e.g.* Apoll. Rhod. I. 1232 *τῆς δὲ φρένας ἐπτοίησεν Κύπρις.* Sappho II. 6 *τό μοι καρδίαν ἐπτόασεν.* Call. Del. 191 &c. The passive is common, of *mental*

ἔλσειν ἐς Ἄργος, κῆδος ἐγγενὲς τὸ πρίν, (300)
κεῖ καταπτύουσ᾽ ἀνυμεναίων γάμων;

. Robortellus. κέλσειν μ' ἐς Schuetz. κέλσειν ἐμ' Ἄργος Tournier. μετὰ πτοίουσαν εὐναίων γάμων M. ἐκεῖ Robortellus. ἔχθει μεταπτοι- nebus. ἐγγαίων Tournier. Quamquam facile scribi potest (*e.g.*) πτήσσουσ' ἀναγκαίων, viam corrigendi rectiorem credo me secutum esse.

: cf. Cho. 535. Prom. V.

iders "quis enim putasset, tam fuga appulsuras esse affines hinc oriundas odio nuptiarum tatas?"—which cannot be ob- n the Greek without the ad- μέ, so that μεταπτοιοῦσαν may inine to refer to instead of κῆδος. v μεταπτοιοῦσαν is intransitive, a cognate accusative with

rendering might be suggested χει τήνδ' ἀν. φυγὴν (*i.e.* ἡμᾶς ας, subject) κέλσειν (intrans.) (—κῆδος ἐγγενὲς τὸ πρὶν—ap- Ἄργος), ἔχθει μεταπτοιοῦσαν ꞉c. But in view of the transi- :ter of πτοέω only the first of s possible, and that is unsatis- l pointless. "A flight causing lee" is not a likely expression. ot be an unexpected flight, but :ted danger, which would με- Moreover μεταπτοιεῖν is a ›rd in such a sense, since πτοέω drive in dismay" but to "dis- is διαπτοέω to "drive apart in ›ut to "thoroughly dismay, ugh with dismay". The effect Again the Attic form is πτοέω, έω is Epic only. The accent of be noticed. On these grounds entirely necessary to emend, ›st natural way is by replacing vith which that vowel became interchangeable in pronuncia- correcting μετα to κατα (on nge see *v.* 172). With ηὔχει ıt ἐμέ the nominative must be ı κέλσειν = "*expected* to come", cf. Ag. 506 οὐ γάρ ποτ' ηὔχουν τῇδ' ἐν Ἀργείᾳ χθονὶ | θανὼν μεθέξειν φιλτάτου τάφου μέρος. Eur. Her. 931, Prom. V. 689, &c.

Substituting therefore **καταπτύουσα**, the genitive **γάμων** is seen to depend upon the participle (cf. καταπτύειν δωροδοκίας Aeschin. 31, 31). For **ἔχει**, **ἐκεῖ** is as probable as **ἔχθει**, and since it is not **εὐναῖος** γάμος so much as violent and compulsory γάμος which the Danaids loathe, the presence of the accusative termination of the participle (-αν) may be readily accounted for by reading **καταπτυουσανυμεναιων** *i.e.* **καταπτύουσ' ἀνυμεναίων**. The wrong separation of the words would leave υμεναιων to pass into εὐναίων naturally enough. A γάμος **ἀνυμέναιος** is the γάμος ἀσεβής (*v.* 9), a wedlock unblessed of Hymen, unaccompanied by the hymeneal song. The γάμος of lust would not be like that of Prometheus, Prom. V. 556 ἀμφὶ λέχος σὸν ὑμεναίουν ἰότατι γάμων, ὅτε ἕδνοις ἄγαγες Ἡσιόναν πιθὼν δάμαρτα.

Construe **ἐπεὶ τίς (ἡμῶν) ηὔχει κέλσειν ἐς Ἄργος (ὅ ἐστι κῆδος ἐγ. τ. πρ.) τήνδ' ἀνέλπιστον φυγὴν** (cognate acc.), **ἐκεῖ** (in Egypt) **καταπτύουσ'** κ.τ.λ.

301. **φυγὴν κέλσειν.** Cf. τρέχειν ἀγῶνα, νικᾶν Ὀλύμπια, &c., though κέλσειν *might* also be treated as governing φυγὴν after the manner of κέλσαι πόδα.

302. **κῆδος,** properly of marriage connexion (*affinitas*) Eur. Phoen. 77. Thuc. II. 29. Prom. V. 890. κηδεμὼν)(ξυγγενής Ar. Vesp. 731.

So Argos is related to the Egyptian Danaids, the coming of Io to Egypt being regarded as an *affinitas* formed between the two countries.

ΒΑ. τί φῂς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;
ΧΟ. ὡς μὴ γένωμαι δμωῒς Αἰγύπτου γένει.
ΒΑ. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις;
ΧΟ. τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους;

304 τί φῂς μ' dubitanter Abresch. τόνδ' Pauw. τόνδ' ἀγῶν' ἐμῶν θεῶν Madvig. Sana est vulgata: vide *inf.* 305 νεοδρέπτοισ κλάδοισ prima Medicei manus. 308—310 Desunt personarum notae. 308 ὤνοιτο M et Schol. corr. Turnebus. ὄνοιτο Robortellus. οἴοιτο Stanley. Maximus coniecturarum proventus est. φιλῶν Hermann. φιλοῦσ' ὄνοιτο Marckscheffel. φίλως Schoemann. φίλου γ' ὄναιτο τοῦ κεκτημένου M. Schmidt. φίλοις γαμοῖτο νοῦν κεκτημένος Hartung. Videntur VV.DD in talibus αὐτοσχεδιάζειν; eodem enim iure posses aliquo modo inserere ἕλοιτο, βούλοιτο, δουλοῖτο, ἀρνοῖτο vel quotquot id genus verba suppeditant lexico-

304. **ἱκνεῖσθαι θεῶν**. The genitive cannot be explained on the analogy of *e.g.* στοχάζεσθαι, τυγχάνειν (Oberdick) nor of θιγγάνειν, λαμβάνεσθαι (Weil). The Scholiast's διὰ τί λέγεις ἐληλυθέναι; would make it necessary to read ἕδρας, πάγον, or some word of similar meaning instead of θεῶν. Lastly the genitive has nothing in common with that after δεῖσθαι. Rather **θεῶν = πρὸς θεῶν**, the gen. of the person or thing *whereby* one implores. Eur. Or. 669 φιλεῖν δάμαρτα πᾶσιν Ἕλλησιν δοκεῖς, ταύτης ἱκνοῦμαί σ'. Il. IX. 451 ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων. Eur. Hec. 752 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων | καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. The objective pronoun (με or ἡμᾶς) is rightly omitted, since the Danaids placed themselves as suppliants without regard to any particular person: "for what do you say *you are suppliants*".

306. **δμωῒς**. Cf. **τοὺς κεκτημένους**, *v.* 308. Used bitterly instead of γυνή, δάμαρ &c. Properly a δμωῒς is a woman taken in war as part of the spoil. The Danaids carried off to unwilling wedlock would be slaves not wives, cf. Eur. Med. 231 δεσπότην σώματος λαβεῖν.

307—310. The king's question is "and is your objection to them on the ground that you hate them, or on the ground that such a union is unholy?" He does not know the laws of Egypt in regard to marriage (*v.* 362—366). The Chorus replies indirectly (whatever the reading may be): "Our objection is natural: who would chose to be married to her relative?" The objection is not one of illegality, but of policy and dislike. To this the king answers "yet (as a matter of policy) such a marriage would seem to give an increase of strength", and the Chorus again "Perhaps so, but when things go wrong in married life, it is easy for such husbands to divorce their wives" (which they could not do if the wives belonged to another stock with powerful friends).

308. The MS. reading **ὤνοιτο** gains no light from the Scholiast's note κατ' ἔχθραν δηλονότι, τίς γὰρ τοὺς ἄνδρας δεσπότας ὤνοιτο (*sic*); Dindorf alters the scholion to **ὄνοιτο**. Weil, Oberdick &c. correct both Scholiast and text to **ὀνοῖτο**, and this seems true. It is, however, differently rendered: (i) quis enim amicos sibi emeret (=pro amicis haberet) dominos? (Kruse and Weil): (ii) "who would care to buy *relatives* for their lords and masters?" The former seems colloquial and far-fetched: the latter can be illustrated from tragedy itself. In **ὠνοῖτο** the woman is regarded as purchasing the husband with her dowry. Cf. Eur. Med. 231 χρημάτων ὑπερβολῇ | πόσιν πρίασθαι δεσπότην τε σώματος | λαβεῖν. Xen. Anab.

BA. *σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς.*
XO. *καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή.*
BA. *πῶς οὖν πρὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω;*
XO. *αἰτοῦσι μὴ 'κδοὺς παισὶν Αἰγύπτου πάλιν.*
BA. *βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι νέον.*
XO. *ἀλλ' ἡ Δίκη γε ξυμμάχων ὑπερστατεῖ.*
BA. *εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ᾖ.*

graphi. 309 *μέγ'* Meineke. *μείζων* prima man. Med. 310 Deest *γ'* in M. *τ'* addidit sec. man. supra lineam. *γ'* Turnebus. *ναὶ...γ'* Hermanno indignum est. 312 *'κδῷς* M, corr. Schuetz. 313 *αἴρασθαι* M. *αἵρεσθαι* cod. Guelf. corr. Robortellus. 315 *κοινὸς ἦν* M (*ὸς*, et secundum nonnullos *ἦν* quoque, in litura). *κοινωνὸς ἦν* Sophianus. Nisi *κοινός τις ἦν* legendum est, quod non puto, primam pers. *ᾖ* requirimus. Possis autem *οἷσπέρ γ'...κοινωνία.*

VII. 2. 38 of a reverse course, the husband buying the wife "in the Thracian style". Hdt. V. 6. Verg. Georg. I. 31 Teque sibi generum Tethys emat omnibus undis. Here *ὠνοῖτο* is bitterly sarcastic with *τοὺς κεκτημένους*, since *ὁ κεκτημένος* usually buys his slaves: here the slaves buy the master.

τοὺς κεκτημένους, of the "lord and master" (=husband) also in Eur. I. A. 715, but more commonly of the master of slaves.

309. **σθένος μέν,** "strength *at least*" (whatever may be the case in other respects). **σθένος** is not only *κράτος* but also *opes* of wealth &c. A powerful and rich family is formed by such intermarriage. The preservation of a family name and property was at the root of the Athenian law touching *ἐπίκληροι*. Cf. *σθένος πλούτου* Pind. I. III. 3 and *ἐπελθὼν οὐκ ἐλάσσονι σθένει* (*copiis*) Soph. Aj. 438.

310. **δυστυχούντων,** neuter. Cf. Cho. 68 *δίκαια καὶ μὴ δίκαια | πρέποντ' ἀπ' ἀρχᾶς βίου | βίᾳ φερομένων αἰνέσαι.* S. c. T. 274 *εὖ ξυντυχόντων καὶ πόλεως σεσωσμένης.* For the word itself as applied to connubial relations cf. Eur. Phoen. 424 *ἆρ' εὐτυχεῖς οὖν σοῖς γάμοις ἢ δυστυχεῖς*

εὐμαρὴς ἀπαλλαγή, "divorce is made little of", *i.e.* if the wife belonged to another family, her friends would protect her. As it is, "it is all in the family". A divorce was discreditable to a woman, Eur. Med. 236 *οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ | γυναιξί.* *ἀπαλλάσσεσθαι* of divorce Eur. Andr. 592, Plat. Legg. 868 D.

εὐμαρής, not merely *ῥᾳδία*, but denoting heedlessness and immunity. Cf. Ag. 1326 *δούλης θανούσης, εὐμαροῦς χειρώματος.* Very different is the implication in Eur. Med. 1374

MH. *στύγει· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.*
IA. *καὶ μὴν ἐγὼ σήν· ῥᾴδιον δ' ἀπαλλαγαί.*

311. **ἐγώ,** "how does all this bear upon what you expect from *me?*"

313. **νέον,** *i.e.* "dangerous", a sense implied in the sudden and unknown risk. Cf. inf. 691 *ἀπροσδοκήτους τούσδε καὶ νέους λόγους.* The comparative is more frequent in this sense. Hdt. VIII. 21 *ἤν τι καταλαμβάνῃ νεώτερον* (*gravius*) *τὸν στρατόν.*

314. **ξυμμάχων,** sc. **τῶν ἑαυτῆς,** "those who fight on her side". Cf. inf. 370, Choeph. 497 &c.

315. **εἴπερ γε** *κ.τ.λ.* *i.e.* **ἀληθῆ ἂν ἦν ταῦτα, εἰ κοινωνὸς ᾖ.** The **κοινὸς ἦν** of M is generally altered to **κοινωνὸς ἦν**: "yes, if she (Justice) had been a sharer in the matter from the first". Paley indeed renders "if she took part...*i.e.* if the wrong has been wholly on one side".

ΧΟ. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἐστεμμένην.
ΒΑ. πέφρικα λεύσσων τάσδ' ἕδρας κατασκίους.
ΧΟ. βαρύς γε μέν τοι Ζηνὸς ἱκεσίου κότος.
Παλαίχθονος τέκος, σὺ δ' εὖ κλῦθί μου στρ. α'.
πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ.
ἴδε με τὰν ἱκέτιν φυγάδα περίδρομον
λυκοδίωκτον ὡς
δάμαλιν ἂμ πέτραις
ἠλιβάτοις ἵν' ἀλκ-
ᾷ πίσυνος μέμυ-
κε φράζουσα βοτῆρι μόχθους.

316 πόλεως...ἐστεμμένη M, corr. Turnebus. 317 πέφυκα λεύσων τὰσ δέδρα M, corr. Robortellus (nisi quod τὰς δ' dedit). 319 In M exstat παλαίχθονος τόκοσ (in τέκοσ a sec. man. correctum) κλῦθί μου, et in antist. ἴδοιτο δῆτα τὰν ἄνατον. Quamquam fieri potuit ut illud τὰν e dittographia δηΤΑ(ΤΑΝ)ΑΝατον ortum sit, assentior potius Dobraeo ΤΑΝΔ restituenti. Supplendum ergo aliquid in hoc versu. ἰὼ dat Wellauer. Praetuli σὺ δ' εὖ. 321 μέγαν M, corr. Stephanus. με σὰν Scaliger. ἱκέτιν in M secundae manus est; prius fuerat ἱκέτην. πρόδρομον haud bene Heimsoeth. 322 λευκόδικτον M, corr. Hermann, ante quem λευκόστικτον a Robortello recipiebant. 323 ἀμπέτραις ἠλιβάτοισιν M, corr. Valckenaer. ἃ 'ν πέτραις ἠλιβάτοισιν Butler. 326 Versiculum venustum delent nonnulli

But **εἴπερ γε...ἦν** could only mean "yes, *since* she was..." or else "yes, if she *had* been" (a denied case). Neither of these is satisfactory. It is clear that Justice must have been somewhere concerned in the matter, on one side or the other. If the third person were sound, we should rather read **κοινός τις ἦν** *i.e.* "true, if *one* had been concerned in it from the first (which I was not)". The MSS. give **ἐστεμμένη** wrongly in the next line for **-ην**. A transposition of the ν emends both lines. The Scholiast took ἦν to be first person, συνέπρασσον (ἂν?) ὑμῖν, εἰ ἀρχὴν προφάσεως εἶχον.

316. **πρύμναν πόλεος**, *i.e.* that part of the ship of the state in which the places of honour are situated. Hermann explains "*gubernatores* urbis deos dicit ramis supplicum ornatos". The metaphor is a favourite with Aeschylus, but it seems better to understand it here of the honour to the gods than of government by the gods. Cf. inf. 957. πρύμνα πόλεος in the latter sense would rather be the πολισσοῦχοι ἕδραι in the city, not the πάγος of the ἀγώνιοι θεοί. For the nautical metaphor itself cf. Eum. 16 χώρας πρυμνήτης ἄναξ and 765. S. c. T. 2 and 761 ὃ καὶ περὶ πρύμναν πόλεως καχλάζει.

319. The words **σὺ δ' εὖ** have been added here as necessary to the metre and very likely to have fallen out between **τέκος** and **κλῦθι**. It is unnecessary to illustrate the use of **σὺ δ'** after the proper name in the vocative.

321. **περίδρομον**. A very picturesque touch is destroyed by Heimsoeth's **πρόδρομον**. "Running forward in hot haste" gives no such image as "running (helplessly) to and fro"—not knowing which way to turn from the wolf-like sons of Aegyptus. S. c. T. 211 ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη is plainly very different.

ὁρῶ κλάδοισι [illegible]
νεύονθ' ὅμιλον τόνδ' [illegible]
εἴη δ' ἄνατον [illegible]
μηδ' ἐξ ἀέλπτων [illegible]
νεῖκος γένηται· [illegible]
ἴδοιτο δῆτ' ἄνατον [illegible]
ἱκεσία Θέμις Διὸς Κλαρίου.

Bothio. 328 [illegible] M. [illegible] d alia festinat. [illegible] legendum [illegible] Stanley. [illegible] M (v. ad vers. [illegible]). [illegible]

. νεύονθ'. This conjecture was [illegible]usly made by Bamberger, and has [illegible] accepted by Paley, but in another [illegible] viz. "I see the company of [illegible] the protection of these gods of [illegible]t, shaded with boughs, with heads [illegible]ow to the earth". It is, however, [illegible]lt to believe that ὅμιλος τόνδ' ἀγ. [illegible]ould mean anything but "the com- of ἀγώνιοι θεοί here assembled". [illegible]is νεύονθ' equivalent to [illegible] κάρα (Soph. Ant. 270). It is much [illegible] poetical to regard νεύονθ' as refer- to the gods themselves who, being [illegible]d with boughs, seem to nod assent [illegible] the motion of those boughs. [illegible] [illegible]νεύοντ', cf. Soph. Phil. 484 [illegible], τέκνον, πείσθητι. The boughs [illegible]selves νεύουσι as the στάχυες of Hes. 671, and the λόφος of Il. III. And as a field νεύει σταχύεσσι, and [illegible]met νεύει λόφῳ, so the gods νεύουσι [illegible]ισι.

[illegible]. ἀστοξένων, a word variously [illegible]ined. Hesychius gives ἀστόξενοι· οἱ μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδα- [illegible]εγονότες· οἱ δὲ τοὺς ξένους μὲν ὄντας [illegible]ιμῇ δὲ ἀστοὺς γενομένους. Photius [illegible] ἐκ προγόνων μὲν αὐτῶν αὐτὸς δὲ καὶ ἀνανεώσεως δεόμενος. Pollux ἀστόξενος δὲ κατὰ μέν τινας ὁ αὐτὸς [illegible]ιος Weil) τῷ ἰδιοξένῳ, κατὰ δέ τινας [illegible] μὲν ξένος, τιμῇ δὲ ἀστός. ἐνίοις δὲ ὁ φύσει μὲν ἀστός, δόξῃ δὲ ξένος, ὡς [illegible]

[illegible] The meaning of the line is [illegible] [illegible]

[illegible] The [illegible] is [illegible] with [illegible] as follows. For [illegible] cf. [illegible] [illegible] Ag. [illegible] occurs at the end of each of two consecutive lines, but [illegible] is almost a certain correction of the se- [illegible]. For the use of [illegible] v. Good- win Moods and Tenses § 86. Cf. Ag. 131, 341.

331. MSS. have δῆτα τάν. Dobree felt the want of τάνδ', but is too bold in omitting δῆτα. ἄνατον is proleptic.

333. ἱκεσία Θέμις. Just as Zeus is ἱκέσιος, ξένιος, σωτήρ &c. according to the attribute specially sought in the invo- cation; so the personified Θέμις, his daughter, has different avatars, e.g. 'Ορ- κία Eur. Med. 209. Here she is Θέμις viewed in relation to the "rights" of sup- pliants.

Διὸς Κλαρίου. The Scholiast rightly explains τοῦ πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Pausanias VIII. 53 says τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου, δῆλα δὲ ὡς ἐγένετο ἡ ἐπίκλησις τῷ θεῷ τοῦ κλήρου τῶν

σὺ δὲ παρ' ὀψιγόνου μάθε γεραιὰ φρονῶν·
ποτιτρόπαιον αἰδ-
όμενος <ἂν τελοῖς>
οἷαπέρ <ἐστ' ἄρισθ'>
ἱροδόκοις <ἕδραι-
σι> θυλήματ' ἀπ' ἀνδρὸς ἁγνοῦ.
BA. οὔτοι κάθησθε δωμάτων ἐφέστιοι
ἐμῶν· τὸ κοινὸν δ' εἰ μιαίνεται πόλις,

Paley. 334 γεραφρόνων M. γεραιόφρων Burges, Heimsoeth. γεραρὰ φρονῶν Marckscheffel. Alii alia. Id γεραιὰ, quod dedi, secundam syll. correptam habet: vide adnot. ad *v.* 360. 335 sqq. Perierunt verba aliquot. In M exstat αἰδόμενος οὖνπερ ἱεροδόκα θεῶν λήματ'. Pro eo ac potui omissa supplevi. OYN-ΠΕΡ ex ΟΙΑΠΕΡ, θεῶν λήματ' per θεοῦ λήματ' e ΘΥΛΗματ', facta sunt. Cetera sententia postulat. Scribit Hermann οὐ πενεῖ <καλλιπότμου τύχας>· ἱεροδόκα <πέλει> λήματ'. ἱροδόκ' ἐστι θεῶν λήματ' (λήμαθ' opinor) ὅταν μόλῃ θύματ' Heimsoeth, quod nemo poeta scribere potuit. ἱροδόκοισι <βωμοῖς ὅσι' εἰ γένοιτο> θεῶν λήμματ' Paley. λήμματ' dederat Turnebus. λαίγματ' ex Hesychio Wecklein. 341 ἐμὸν M, corr. sec. man. 342 ἐκπνοεῖν M, corr. Turnebus. 343 παρά-

παίδων ἕνεκα τῶν 'Αρκάδος. But Zeus was Κλάριος in general before being κλάριος on a particular occasion of the kind stated.

Θέμις seems to have been particularly connected with Zeus as Ζεὺς **Ξένιος**, cf. Pind. N. XI. 9 ξενίου Διὸς...Θέμις. Ol. VIII. 21 ἔνθα σώτειρα Διὸς ξενίου πάρεδρος ἀσκεῖται Θέμις. But here ξενίου is implied in ἱκεσία and the context, while Κλαρίου is important: "May Themis, who guards the suppliant, see that all goes well,—and Themis is the daughter of all-apportioning Zeus, so that she has power to work her will".

334. Cf. Cho. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

336 sqq. The restoration of these lines must be speculative. That offered in the text offers a fair sense and accounts in some respects for the losses.

The Scholiast notes οὐ πτωχεύσεις as an explanation of something which he either found or thought he found (probably in λήμματα), and Hermann's οὐ πενεῖ (for **οὖνπερ**) is supposed to give this sense. πενοῦμαι is, however, a questionable form of future from πένομαι. Nor is it easy to conceive how οὐ πτωχεύσεις can be fitted into the passage. Next, to speak of the gods as having **ἱεροδόκα λήματα** seems in doubtful taste, being too suggestive of the δωροδόκον λῆμα among men. It is true that in S. c. T. 700 we are told μελαναιγὶς οὐκ εἶσι δόμους 'Ερινύς, ὅταν ἐκ χερῶν θεοὶ θυσίαν δέχωνται, but this is equivalent to saying that the gods can be appeased by sacrifices, not that they lust after them. Compounds in **-δόκος** *e.g.* θυοδόκος, μηλοδόκος &c. are in a religious connection generally used of places, not persons. The archetype must have been much injured at this point, or else in (*e.g.*) **ΟΙΑΠεΡεσταρισθιΡΟδοκοις** the eye of a copyist may have passed from P to P, and in (*e.g.*) ANTЄΛΟΙC after ΑΙΔομενοC general similarity may have caused the omission of **ἂν τελοῖς**. See critical note.

340. **ἐφέστιοι**, cf. *v.* 282. Pind. Fr. 49 καθῆσθαι παρ' ἑστίᾳ. Thuc. I. 136 ἐπὶ τὴν ἑστίαν καθίζεσθαι. The hearth was sacred to the household gods and hence was a sanctuary and a ὅρκος.

ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.
ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος
ἀστοῖς ἅπασι τῶνδε κοινῶσαι πέρι.
ΧΟ. *σύ τοι πόλις, σὺ δὲ τὸ δάμιον·* *στρ. β'.*
πρύτανις ἄκριτος ὢν
κρατύνεις βωμόν, ἑστίαν χθονός,

κρος M, corr. Sophianus. 344 ἀστῶν δὲ πᾶσι τοῖσδε κοινώσας πέρι M. Sequor Marckscheffelium. ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας Scaliger et plerique. ἢ πᾶσί γ' ἀστοῖς Schuetz. 345 δήμιον M. 347 βωμὸν ἑστίας χ. Stanley.

341. **ἐμῶν**, in the emphatic place. "You are at the hearth of the nation, not at that of my house in particular".

τὸ κοινὸν, adverbial. See *v.* 228.

μιαίνεται "is incurring an *ἄγος*". So *μίασμα* inf. 451. Not *μιανθήσεται*, but the *ἄγος* is already coming, if it comes at all.

343. **πάρος**, with infinitive several times in Homer, *e.g.* Il. XVIII. 245 *πάρος δόρποιο μέδεσθαι* (elsewhere always with aorist).

345. **πόλις...δάμιον.** Answering to **πόλις** and **τὸ κοινὸν**, and repeating the argument in *v.* 340.

τὸ δάμιον almost = *ὁ δῆμος*, cf. inf. 678 *τὸ δάμιον, τὸ πτόλιν κρατύνει.*

To represent any autocratic powers of the king in a favourable light to the sensitive Athenian democracy, especially in the time of Aeschylus, when popular rights were being discussed and extended after recent experiences of *τύραννοι*, was a delicate matter. There are frequent references to democratic jealousy in this play, cf. inf. 373, 463, 678. These would be less prominent in later plays, when tyrannophobia had abated.

The Chorus allude rather to the *responsibilities* of the king. They do not urge him to act boldly and autocratically, but to remember that, inasmuch as he *is* an autocrat, the guilt of the common pollution will fall on himself.

346. **πρύτανις**, in the general sense of chief or lord (cf. *προ-*, *πρόμος*, *πρυλέες* = *πρόμαχοι*). Prom. V. 169 *μακάρων πρύτανις.* Eur. Tro. 1288 *Κρόνιε Φρυγίων πρύτανι.* Pind. P. II. 106 (of Hiero) *πρύτανι κύριε πολλᾶν μὲν εὐστεφάνων ἀγυιᾶν καὶ στρατοῦ.*

ἄκριτος. *ἀνυπεύθυνος* Schol., *i.e.* with the technical allusion to *εὔθυναι.*'

347. **βωμόν, ἑστίαν χθονός,** referring to *v.* 340. Cf. Aristot. Pol. VI. 8. 20 *ἐχομένη δὲ ταύτης ἡ πρὸς τὰς θυσίας ἀφωρισμένη* (sc. *ἀρχὴ*) *τὰς κοινὰς πάσας, ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἑστίας ἔχουσι τὴν τιμήν. καλοῦσι δ' οἱ μὲν ἄρχοντας, οἱ δὲ βασιλεῖς, οἱ δὲ πρυτάνεις.* Appian Pun. 84 *ἡ πολιτικὴ ἑστία.* Of heroic kingship it would be well to read what Aristotle says Pol. III. 14 *ἡ περὶ τοὺς ἡρωϊκοὺς χρόνους—αὕτη δ' ἦν ἑκόντων μέν, ἐπί τισι δ' ὡρισμένοις. στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ βασιλεύς, καὶ τῶν πρὸς τοὺς θεοὺς κύριος.* Later most of these powers were stripped away and *θυσίαι κατελείφθησαν τοῖς βασιλεῦσι μόνον.* Cf. the functions of the *ἄρχων βασιλεύς.*

Paley supposes a reference to the *κοινὴ ἑστία*, which was the public fire of the *πρυτανεῖον.*

In Polybius indeed the term occurs of the public table, and so in one of Keil's Inscriptions (IV. b. 26) *καλέσαι τινὰς ἐπὶ ξένια εἰς πρυτανεῖον εἰς τὴν κοινὴν ἑστίαν.* But here the allusion is more general: "You are the king: in matters of religion you represent the state: the common altars (of which this is one) are the hearth of the state, and in a sense therefore they are *your* hearth".

μονοψήφοισι νεύμασιν σέθεν,
μονοσκήπτροισι δ' ἐν θρόνοις χρέος
πᾶν ἐπικραίνεις· ἄγος φυλάσσου.
ΒΑ. ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις,
ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
οὐδ' αὖ τόδ' εὔφρον, τάσδ' ἀτιμάσαι λιτάς·
ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἑᾶν.
ΧΟ. τὸν ὑψόθεν σκοπὸν ἐπισκόπει ἀντ. β'.
φύλακα πολυπόνων
βροτῶν, οἳ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου.

348 νεύμασι M, corr. Pauw. 349 χρόνοισι satis frequenti errore M. θρόνοισι Sophianus. 350 ἄλγος M, corr. Robortellus. 351 "Fortasse ἐμοί" Paley. 355 μηδράσητε M, corr. Robortellus. ἑλεῖν M et omnes editt. ἑΑν pro ἑΛειν reposui. 356 ἐπισκοπεῖ M, corr. Robortellus. ἐπίστασαι Paley. 358 τοὺς

351. **ἄγος μὲν εἴη.** Cf. Prom. V. 972 χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ | ἐχθροὺς ἴδοιμι.

παλιγκότοις, like most adjectives of hostility and the contrary (δυσμενής, ἐχθρός, φίλος &c.), passes naturally into a noun. Cf. S. c. T. 417 τὸν ἀμὸν ἀντίπαλον. In Pind. N. IV. 96 παλιγκότοις is virtually a noun, though without article or pronoun.

355. **δρᾶσαί τε μὴ δρᾶσαί τε.** Oberdick compares Eur. I. A. 56 δοῦναί τε μὴ δοῦναί τε τῆς τύχης ὅπως ἄψαιτ' ἄριστα.

ἑᾶν. MSS. give **ἑλεῖν,** which the Scholiast explains by καὶ τοῦ συμφέροντος ἐπιτυχεῖν. Paley says "fortunam prehendere" or "occasione uti". But there is no notion here of seizing an opportunity. The meaning is "to take what comes"; but ἑλεῖν is too strong for δέχεσθαι. **τύχην αἱρεῖν** should mean (*a*) "to grasp occasion", (*b*) "to get fortune into one's power". Since both of these are away from the matter, we may turn for correction to Eur. I. T. 489 τὴν τύχην δ' ἑΑν χρεών. There are not three possibilities, but only two alternatives. We must therefore join δρᾶσαί τε ("either to act"), μὴ-δρᾶσαί τε καὶ τύχην ἑᾶν ("or not to act and so let fortune take her course"). **τύχην** = "destiny" (v. Jebb on Soph. O. T. 977).

356. **ἐπισκόπει** is not elsewhere used in the sense εὐλαβοῦ, or ἐπιστρέφου. Yet in a similar connection, cf. 625, occurs Δῖον ἐπιδόμενοι κότον, where it would be too much license to attempt ἐπαιδούμενοι.

σκοπός again is commonly used of a *tutelary* god; but the meaning of "jealous overseer" is to be found in Soph. Aj. 945 οἴοι νῷν ἐφεστᾶσι σκοποί. While therefore it would be easy to read **σκόπει ἐπίσκοπον,** there is no positive need of change.

358. **τοῖς πέλας,** *i.e.* **ταῖς τῶν πέλας ἑστίαις.** Cf. Soph. O. T. 15 προσήμεθα βωμοῖσι τοῖς σοῖς.

359. **οὐ τυγχάνουσιν.** The negative coalesces with the verb, otherwise μή would be the proper particle, since οἵ = ὅσοι, εἴ τινες. So with infinitive, Soph. O. C. 1203 οὐδ' αὐτὸν μὲν εὖ | πάσχειν (sc. καλόν ἐστι), παθόντα δ' οὐκ ἐπίστασθαι τίνειν. οὐ τυγχάνειν = ἁμαρτάνειν as οὐκ ἑᾶν = κωλύειν.

μένει τοι Ζηνὸς ἱκταίου κότος
δυσπαράθελκτος παθόντος οἴκτοις.
BA. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν
νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους

πέλας προσιγμένοι Tournier. 360 ἱκτίου Dindorf. ἱκτέου Lindau. Vide infra. 361 ὦ δυσπαρθέλκτοισ M, et in marg. δυσπαρθενήτασ a sec. man. δυσπαραθενήτοις cod. Par. Nullius pretii sunt haec, quoniam inter κ et η nullum paene discrimen est in minusculis. Idem quod ego Schuetz. τοῖς ἀπαρθέλκτοις C. G. Haupt. ὧδ' ἀπαρθέλκτοις Marckscheffel. δυσπαράθελκτον Kruse. δυσπαραθέλκτους παρόντας οἴκτοις Karsen. 363 ἄγχιστοι H. Wolf. 364 τίσδ' M, corr. Victorius.

360. **ἱκταίου.** The second syllable is short, as sometimes in δείλαιος, παλαιός, γεραιός. So perhaps ἑρμαῖαν in Eum. 947. Pind. Ol. XIII. 81 Γαιαόχῳ. Soph. O. C. 117 ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; answers to ἐῇ ἀλαῶν ὀμμάτων.

361. This verse has given much trouble. The Scholiast's note τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος helps little, only proving that he read παθόντος οἴκτοις, but leaving δυσπαραθέλκτοις in uncertainty. δυσπαράθελκτος is more probable as applied to the anger of Zeus than to the unrelenting of the wrong-doer; *i.e.* "incapable of being appeased" in the sense "mindful of vengeance", is more likely than "who refused to be softened" in the sense "mercilessly refusing suppliants". Cf. Prom. V. 34 Διὸς γὰρ δυσπαραίτητοι φρένες, *ibid.* 200 κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς. The nominative is therefore the most natural correction. Pausanias VIII. 25 (quoted by Paley) speaks of the ἄγος of rejected suppliants as μήνιμα ἀπαραιτήτον. The order is **κότος μένει δυσπαράθελκτος οἴκτοις** ("unappeased by the wailings") **παθόντος** ("of the punished one"). **παθόντος,** not πάσχοντος, because the wrath of Zeus is conceived as continuing even *after* immediate vengeance *has* been taken on the sinner: it abides for generations.

The anger of Ζεὺς ἱκέσιος inf. 411, 457, 625. Soph. Trach. 1239. Eur. Hec. 345.

363. **νόμῳ πόλεως φ. ἐγ. γ.**, with an allusion to the Athenian law concerning ἐπίκληροι. Aeschylus sees the difficulty which will present itself to an Athenian audience. No plea of legal right is set up by the Danaids. In speaking of "right", "propriety" and "piety", they refer only to the lust and violence of their cousins. The king touches the weak spot. "But what if they have the right of ἀγχιστεία?" To this the Danaids make no pertinent reply, or, if it is pertinent, it is to the effect "we care not what the *law* is, we know that we have *justice* on our side". It is quite possible that Aeschylus himself urges *abstract* justice in certain cases as opposed to *legal* justice; but it is better to regard Aeschylus as putting in the mouth of his characters the strongest arguments from their point of view.

ἐγγύτατα γένους, a phrase from the language of law. Cf. Isaeus 10. 5 προσῆκον δ' αὐτῇ μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. The passage Ar. Av. 1648—1666 should be compared, where the actual words of a law of Solon are given τοῖς ἐγγύτατα γένους μετεῖναι τῶν χρημάτων. The phrase also occurs as ἐγγύτατα τῷ γένει, ἐγγυτάτω γένει τινός, κατὰ γένος ἐγγύτατα, ἐγγυτάτω γένους τινί, and also ἐγγυτάτω γένει τινί (which Paley should not have followed Stallbaum in denying, v. Dem. p. 1051, 1059, 1076 &c.). **γένους** is partitive like ἐνταῦθα γῆς, πόρρω σοφίας, &c. **φάσκοντες,** the proper word of a *claim*, "maintaining", Ar. Av. 1658 ἀνθέξεται

εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;
δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν,
ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφί σου.
XO. μή τί ποτ' οὖν γενοίμαν ὑποχείριος — στρ. γ'.
κράτεσιν ἀρσένων· ὕπαστρον δέ τοι

θέλει M, superscripto οι. 365 σ' ἐλέγχειν Wecklein, σ' ἐφευρεῖν Hartung, σε φαίνειν Canter. Mirum est quam hebetatum videatur in hoc criticorum acumen. 366 ἔχουσιν M, et ἀμφὶ σοῦ, quod servant adhuc omnes. 367 ὑποχέριος M, corr. Robortellus. De μήποτέ νυν cogitat Paley. 368 κάρτεσιν Heimsoeth: sed in hoc genere vix confirmari potest primo in loco syll. brevem longae

σου τῶν πατρῴων χρημάτων | φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

364. **τοῖσδ'**, sc. τοῖς δικαιώμασι.

365. **φεύγειν...ὡς**, "you must base your defence on the ground that" (= *defendere* with acc. and infin.), *i.e.* **φεύγουσαν (ἀπολογεῖσθαι) ὡς**, or better **δεῖ σε φεύγειν κατὰ νόμους τ. οἴ. (ἀπολογουμένην) ὡς**..., in which case the words ὡς ἔχουσι κ.τ.λ. are exegetical: "you must submit to be tried according to your national laws (*i.e.* your defence must be), that (according to those laws) they have no authority over you". Paley well compares Xen. Hell. I. 3. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν.

οἴκοθεν, more subtle Greek than οἴκοι: "the laws you must quote or draw from Egypt". Cf. Eur. Phoen. 294 τὸν οἴκοθεν νόμον σέβουσα. Med. 506 τοῖς μὲν οἴκοθεν φίλοις ἐχθρὰ καθέστηχ' (*i.e.* the friends who *in thought* have to be brought from home).

366. **κῦρος**, *potestatem:* "legal power", cf. κύριον, ἄκυρον ποιεῖσθαι. There is a reference to the power of a husband as κύριος of a wife, or of a guardian as κύριος of a ward; power like the Roman *patria potestas.* The κύριος was the legal representative of one not qualified to appear in public transactions for himself. In the case of women the κύριοι were the nearest male relatives.

367. **οὖν**, impatiently, seeing their case here is weak: "well, all we have to say is...". So in the formulae ἀλλ' οὖν...γε and δ' οὖν.

368 sqq. The MS. reading **ὕπαστρον δέ τοι μῆχαρ...φυγαί** is not translateable, whether we correct to **φυγὰν** or **φυγᾷ**. Wellauer, reading the latter, renders "*remedium* decerno, *quod astris metior*, fugiens nuptias exosas", and so Paley "I choose *a star-guided remedy* &c.". But can any more far-fetched or clumsy expression be imagined than **ὕπαστρον μῆχαρ** in such a sense, even if further defined by φυγᾷ? Even the artificial combinations of the later epic poets, *e.g.* πόθῳ δενδρήεντι "love for trees" (v. Rutherford, Babrius Introd. p. lxii, note), are better than this. Reading **φυγὰν**, it might perhaps be just possible to construe **ὕπαστρον δέ τοι φυγὰν ὁρίζομαι μῆχαρ**: "I mark out for myself flight beneath the stars as a remedy &c.". But the order is decidedly against this. The Scholiast explains τὴν δὲ τοῦ γάμου μηχανὴν ὁριοῦμαι τοῖς ἄστροις· ἀντὶ τοῦ μηχανήσομαι φεύγειν δι' ὁδοῦ μακρᾶς τὸν γάμον· οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἄστρων σημαίνεσθαι ἔλεγον (ἐλέγοντο, Weil). Similarly Hesychius ἄστροις σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἡ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Commentators quote Soph. O. T. 795 τὴν Κορινθίαν | ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα | ἔφευγον. Lucian Icarom. init. &c. These quotations are in point only so far as they refer to the *length* of a journey. Such expressions arose either from long jour-

μῆκος ὁρίζομαι γάμου ὑπέρφρονος
φυγᾷ· ξύμμαχον δ' ἑλόμενος Δίκαν
κρῖνε σέβας τὸ πρὸς θεῶν.
BA. οὐκ εὔκριτον τὸ κρῖμα· μὴ 'μ' αἱροῦ κριτήν.
εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε
πράξαιμ' ἄν, οὐδέ περ κρατῶν, καὶ μήποτε

respondere non posse. ὑπ' ἄστρων C. G. Haupt. ὑπάστρῳ Stanley. 369 μῆχαρ M. μῆκος scripsi. Mox δύσφρονος M. ἐπιφθόνου Heimsoeth. Ordinem mutat Weil, γάμου δύσφρονος μῆχαρ ὁρίζομαι scribens, et in antistropha δίκαν μὲν κακοῖς αἴσια δ' ἐννόμοις. 370 φυγαί M. φυγὰν Heath, Weil. φυγᾷ verum est. 372 μή μ' M. Scripsi μὴ 'μ': vide adnot. 374 μὴ καί ποτε Canter. κοὐ μή

neys over desert or sea, where the stars were the only guide, or else from long journeys generally, when a straight course was kept by help of the heavenly bodies, as opposed to short journeys where the roads or well-known landmarks served as guides. But ὕπαστρος **φυγή** can scarcely mean more than "flight *beneath* the stars", and even if it could mean "fuga quam astris metior et dirigo", yet ὕπαστρον **μῆχαρ** is in no way tolerable. Because the flight is a μῆχαρ, that μῆχαρ cannot therefore itself be called ὕπαστρον. Paley supposes a confusion of ὁρίζ. φυγὴν ἄστροις and ὁρίζ. μῆχαρ γάμου τὸ φεύγειν ὑπ' ἄστροις.

It is more satisfactory to emend **μῆχαρ** through **μῆχος** to **μῆκος**. In Ag. 2 the MSS. give μῆκος, which Stanley and Valckenaer emend to μῆχος. As οὐράνιον μῆκος = "length as great as the height of heaven", so ὕπαστρον μῆκος = "in length as far as the canopy of heaven stretches". The notion of *guiding* a *long* journey by the stars is as prominent as with the text generally read. Construe **ὁρίζ.** ("I mark out as the limit") **φυγᾷ ὑπέρφ. γάμ.** ("to my flight from...") **ὕπαστρον μῆκος** ("no less a distance than all the distance beneath the stars").

371. **κρῖνε σέβας τὸ πρὸς θεῶν.** **κρῖνε**, not exactly = προκρινε, "prefer", though approximating to it. Rather it = "decide on". There are two ways of construing, (*a*) σέβας cog. acc. = κρῖνε κρίσιν εὐσεβῆ, (*b*) κρῖνε = "choose", cf. Eum. 487 κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα. Ag. 471 κρίνω δ' ἄφθονον ὄλβον.

πρὸς = *coram*. Cf. Thuc. I. 71 ἄδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, or less well "on the side of", Cho. 704 πρὸς δυσσεβείας, Soph. El. 1211 πρὸς δίκης "agreeable to justice".

372. **μὴ 'μ' αἱροῦ κριτήν.** Paley (with **μή μ'**) says the emphasis is on **κριτήν**, "*i.e.* choose me as προστάτης if you like, but not as κριτής". This is impossible, since the decision must come before the act of championship. The king does *not* wish them to choose him as προστάτης; he wants to wash his hands of the matter. The emphasis is on the pronoun: "my people may judge, *I* will not". For the elision of the emphatic pronoun, cf. Soph. O. T. 64 ἡ δ' ἐμὴ ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει. Eur. Hipp. 323 ἔα μ' ἁμαρτεῖν· οὐ γὰρ ἐς σ' ἁμαρτάνω. Soph. O. C. 800 πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά, | ἢ σ' εἰς τὰ σαυτοῦ; and for both elision and prodelision Soph. Phil. 347 τὰ πέργαμ' ἄλλον ἢ 'μ' ἑλεῖν.

374. **καὶ μήποτε.** The construction is **οὐ πράξαιμ'-ἂν-καὶ-μήποτε** *i.e.* **οὐ πράξαιμ' ἂν καὶ οὐ μήποτε.** Wordsworth gave **κοὐ μήποτε.** But the power of οὐ runs through the conjunction as it does in *e.g.* Eur. Bacch. 343 οὐ μὴ-προσοίσεις-χεῖρα-βακχεύσεις-δ' ἰών; The changes **μὴ**

εἴπῃ λεώς, εἴ πού τι κἀλλοῖον τύχοι·
ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.
ΧΟ. ἀμφοτέρους ὁμαίμων τάδ' ἐπισκοπεῖ ἀντ. γ'.
Ζεὺς ἑτερορρεπής, νέμων εἰκότως,

ποτε Wordsworth. 375 *εἴ πού τι καὶ μὴ τοῖον τυχθῇ* M. *κἀλλοῖον* dedi. *εἴ πού τι μὴ τοῖον τύχῃ* Turnebus, quod vulgo recipiunt, nisi quod *τύχοι* reposuit Porson. Sed unde illud *καί*? *τι κἄμπαλιν* Bamberger. *τι θἄτερον* Wecklein (mallem *χἄτερον*). *τι μὴ λῷον* Schneidewin. 376 *εἰπήλυδας* M. 377 *ἀμφοτέροις* Schuetz. *ἀμφοτέρων* Stanley. *ἀμφοτέρωσ' ὁμοιῶν* Heimsoeth. *ἀμφοτέρωσ' ὁ δαίμων* Hartung.

καί ποτε, ὡς μήποτε would not be palaeographically difficult if required.

Wellauer and others make *μὴ εἴπῃ* = *μὴ εἴποι* "numquam dic*at*", and Paley supposes a reference to Il. XXII. 106,

μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο,
Ἕκτωρ ἧφι βίηφι πιθήσας ὤλεσε λαόν.

(Cf. *γένηται* v. 330.) The more usual *οὐ μὴ εἴπῃ* "numquam dic*et*" is stronger.

375. **κἀλλοῖον**. In the MS. reading **καὶ μὴ τοῖον** most editors assume that **καὶ** is an accidental insertion. For the use of the remaining **μὴ τοῖον** (= *μὴ ἀγαθόν*, cf. *ἕτερον*), Hesychius is quoted: *τοῖον· οὕτως ἀγαθόν*. The word does not appear to be so used elsewhere, but would be sufficiently established by analogous uses, *e.g.* Thuc. VII. 14 *ἤν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῇ*. Yet **μὴ** is quite as likely to be an insertion as *καί*, and indeed the deprecating tone of the king, with his **που** and optative **τύχοι** (which appears to be correct), is much in favour of *καί*: "if something should *go so far* as to turn out badly". With *καί* there must be supplied from *μὴ τοῖον* a word which is the opposite of *τοῖον* or *ὁμοῖον*. *ἄλλος* = *κακός*, and also *ἕτερος* frequently, *e.g.* Soph. Phil. 503 *παθεῖν μὲν εὖ, παθεῖν δὲ θἄτερα*, and (especially) Dem. 597. 3 *ἀγαθὰ ἢ θἄτερα, ἵνα μηδὲν εἴπω φλαῦρον*. **χἄτερον** might therefore be suggested, but is an unlikely source of the corruption. With **καὶ ἀλλοῖον**, cf. Hdt. V. 40 *ἵνα μή τι ἀλλοῖον περὶ σεῦ βουλεύσωνται*. Dem. 1442, 11 *ἂν ὁ λόγος ἀλλοιότερος φανῇ*. Diog. L. IV. 44 *εἴ τι γένοιτο ἀλλοῖον*.

τύχοι, better than **τύχῃ** in a place where the avoidance of ill-omened words is so marked (in *ἀλλοῖον*), and the deprecation is so strong. The optative makes the supposition more remote.

377. **ἀμφοτέρους...τάδε.** Cf. supr. v. 217. Pers. 114 *ταῦτά μοι μελαγχίτων φρὴν ἀμύσσεται φόβῳ*. Soph. Phil. 1116 *πότμος σε δαιμόνων τάδ' ἔσχε*.

ὁμαίμων, probably not = Ὁμόγνιος (Eur. Andr. 921) as *deus gentilicius*, but literally, Zeus being the ancestor of both parties. Cf. Pind. P. IV. 167 *ὅρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις*. The two meanings, however, are apt to pass into each other.

378. **ἑτερορρεπής.** Hippocrates (399, 55) uses the word of a patient in a critical condition, liable to take a turn either way. *Θεῶν ἑτερόρροπα δῶρα* (Stobaeus 54, 4) are gifts which may turn out one way or the other. *ἑτεραλκής* is used by Herodotus of a battle (= *anceps*), and VIII. 11 *ἑτεραλκέως ἀγωνίζεσθαι*. Ἄρης *ἑτεραλκής* in Pers. 941 should be explained like Shakspere's "so equal is the poise of this fell war". Here then **ἑτερορρεπής** = "holding the balance nicely poised, as ready to incline this way as that". Zeus is impartial and his scales are sensitive. The other rendering "Zeus who inclines the balance now one way, now the other" does not bring out the *trueness* of the balance. The Scholiast notes on *νέμων εἰκότως*—*αὐτὸς ἐπεξηγήσατο τί ἐστιν ἑτερορρεπής*.

ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.
τί τῶνδ' ἐξ ἴσου ῥεπομένων με ταρβ-
εῖς τὸ δίκαιον ἔρξαι;

ΒΑ. δεῖ τοι βαθείας φροντίδος, σωτηρίου

"Fortasse νοήμων" Wecklein. Satis sana est vulgata. 379 ἔνδικα μὲν Canter. τἄδικα Arnaldus. ἆθλια Heimsoeth. ἔλλερα μὲν ex Hesychio, ut solet, Wecklein. 380 μεταλγεῖς M, quod nullo modo idem potest esse quod μεταλγοίης ἂν vel μεταλγήσεις. Vide adnot. μ' ἔτ' ἀργεῖς Tournier. 382 φροντίδος σωτηρίου vulgo

379. **ἄδικα μὲν κακοῖς κ.τ.λ.** Not that Zeus repays ἄδικα with ἄδικα, though by a lax expression the Greeks sometimes so spoke (cf. Cho. 930. Eur. Or. 647 &c.). We might indeed render "apportioning to the unjust to suffer injustice (at the hands of others) and to the law-abiding to suffer righteously". But it is better to understand that, as he weighs, he duly "gives each the credit" of his just or unjust acts, **νέμειν** being almost like τιθέναι ("score"), viz. "putting into the scale of each what is due to him", *i.e.* **νέμων τοῖς μὲν κακοῖς ὅσα ἠδίκηται ὑπ' αὐτῶν, τοῖς δὲ ἐννόμοις ὅσα ὁσίως πεποιήκασι.** Schütz says "malis iniustitiae, iustis autem sanctitatis *praemia*". This, though implied in the Greek, is certainly not expressed. What is expressed is rather *rationem* or *pondus*.

Νεμέτωρ is a title of Zeus, S. c. T. 485 ὡς δ' ὑπέραυχα βάζουσιν...τώς νιν Ζεὺς νεμέτωρ ἐπίδοι κοταίνων. Cf. Νέμεσις (which gives great support to this view of νέμειν).

380. **ἐξ ἴσου**, "impartially".

ῥεπομένων. The only instance of a passive use of the simple verb, which appears to be always used intransitively. The compound verbs, however, have a transitive use, *e.g.* Eum. 888 οὔτἂν δικαίως τῇδ' ἐπιρρέποις πόλει | μῆνίν τιν'. Soph. Ant. 1158 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει | τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' ἀεί. Theog. 157 Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλῳ.

μεταλγεῖς of MSS. is taken to mean "grieve *after* (ὕστερον)" like μεταστένομαι, μετακλάομαι. Hermann says μεταλγεῖν = *post aliquid dolet* = *paenitet*. Weil's "futuris angi" is too prospective. The difficulty of course lies in the tense. If μεταλγεῖν = "post (aliquid) dolere", then μεταλγεῖς = "post (aliquid) doles". But we require "posthac *dolebis*" *i.e.* μεταλγήσεις or μεταλγοίης ἄν. Nor can the present be made to yield that sense.

The Scholiast hints at the sense τί ἀπορεῖς; **μ' ἔτ' ἀργεῖς** might be suggested, "are you slothful to do...?", but **με ταρβεῖς** was, by a wrong separation of words and through the shape of β, equally liable to corruption.

382. The construction is either (1) **δεῖ ὄμμα βαθείας φροντίδος μολεῖν δεδορκός** &c. or (2) **δεῖ βαθείας φροντίδος (ὥστε) μολεῖν δεδ. ὄμμα.** The former is preferable, personifying φροντίς. The latter, however, is Aeschylean: cf. Ag. 343

δεῖ τοι πρὸς οἴκους νοστίμου σωτηρίας,
κάμψαι διαύλου θάτερον κῶλον πάλιν.

ὥστε is perhaps hardly the proper word to be supplied in such cases, the second clause being exegetical, δεῖ σωτηρίας (*i.e.* δεῖ) κάμψαι, κ.τ.λ. **βαθείας**, of thought. So (in a different metaphor), S. c. T. 593 βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. Il. XIX. 125 φρὴν βαθεῖα. Menander Incert. 414 in the sense "crafty" (cf. inf. 924).

σωτηρίου, separate from **φροντίδος** despite *v.* 392. Here it is not so much required with that noun, while with **κολυμβητῆρος** it gives a completeness to the metaphor. In *v.* 392, on the other hand, we have the issue summed up, so that *φροντίδος σωτηρίου* = the whole *βαθ. φροντ. σωτηρ. δίκην κολ.*

δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν
δεδορκὸς ὄμμα μηδ᾽ ἄγαν πλανώμενον,
ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει
αὐτοῖσί θ᾽ ἡμῖν ἐκτελευτήσει καλῶς,
καὶ μήτε δῆρις ῥυσίων ἐφάψεται,
μήτ᾽ ἐν θεῶν ἕδραισιν ὧδ᾽ ἱδρυμένας

coniungunt. *λυτηρίου* dubitanter Wecklein. 384 *μηδ᾽ ἄγαν ὠνωμένων* M. *ᾠνωμένον* Salvinius. *ἄγαν ἄνω μένων* Ask, quo nihil debilius excogitari potest. *ὑπνωμένον* Abresch. *δινούμενον* Schuetz. *ποτώμενον* Schwerdt. Verum esse puto

383. **κολυμβητῆρος**. The Scholiast remarks *τοῦτο δὲ τοῖς σπογγοτόμοις συμβαίνει, τὸ πόρρωθεν σκοπεῖν καὶ περιβλέπεσθαι.* Homer uses *ἀρνευτήρ* (Il. XVI. 742). *κολυμβητής* is the prose form. By joining the epithet **σωτηρίου** we get a reference to salvage diving, which is in keeping with the thought.

384. **δεδορκὸς**, the appropriate word of *keen bright* sight, cf. Pers. 82 *φόνιον δέργμα δράκοντος.* Prom. V. 679. S. c. T. 53. Soph. Aj. 85. It is the antithesis of (i) blindness: Eum. 322 *ἀλαοῖσι καὶ δεδορκόσι*: hence the oxymoron Eur. Phoen. 377 *σκότον δεδορκώς*, (ii) dull or careless sight, cf. Chrysippus quoted by Gell. 14, 4 *δεδορκὸς βλέπειν.*

The antithesis given here by MSS. is **ἄγαν ὠνωμένων**. Oberdick says "frei von Schwindel" accepting Porson's **ᾠνωμένον**. There seems to be no other instance of *οἰνοῦσθαι* in this metaphorical sense, and, though that fact would of itself be of little moment in Aeschylus, the word does not seem suited to this place. "Thought must descend with eye that fixes a keen glance, not one which is...". Here the word to be supplied is scarcely "drunken" but rather "wandering". Hence the *δινούμενον* of Schütz, and the *ποτώμενον* of Schwerdt. Rather ΠΛΑΝ has been omitted after ΑΓΑΝ while **ων** of **ὠνωμένων** is due to a mark (of omission) which was mistaken for the usual sign of abbreviation of **ων**. **πλανᾶσθαι** is connected with *ἀπορεῖν* in Plat. Hipp. Ma. 304 C, with *ταράττεσθαι* in Phaedo 79 C. Cf. Isoc. 320 D *πλανᾶσθαι τῇ διανοίᾳ.*

385. **ὅπως...ἐκτελευτήσει.** *ὅπως* with future because the sense of the preceding *δεῖ ὄμμα βαθείας φροντίδος μολεῖν κ.τ.λ.* = *δεῖ βαθέως φροντίσαι (σκέψασθαι), ὅπως κ.τ.λ.* Cf. inf. 428.

πρῶτα μὲν, "above all things". There is no particle answering to **μὲν**: neither **θ᾽** of 386 nor **καὶ** of 387 can be so treated. Cf. on *vv.* 171, 309. A similar use of *μὲν solitarium* is common in such expressions as *ἐγὼ μὲν οὐκ οἶδα.* Perhaps the poet's thought was *ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει καλῶς ἐκτελευτήσει, δεύτερον δὲ ὑμῖν καταστήσεται ὡς βούλεσθε.*

387. **ῥυσίων ἐφάψεται**, not "on *you* as booty", but "on reprisals". For the uses of this word see note on *v.* 286. Pelasgus is afraid the sons of Aegyptus will harry Argos in return for being deprived of the Danaids. Polyb. IV. 53 has *ῥύσια καταγγέλλειν* "to threaten reprisals".

In **καὶ μήτε...μήτε**, the *καὶ* is explanatory of the preceding lines: "that this may turn out well for both the state and ourselves, *that is to say* so that *on the one hand* we may not suffer reprisals for defending you, and *on the other* we may not, through refusing you, be accursed".

The verb **ῥυσιάζω** shews the tendency to extension of meaning in *ῥύσιον*, by becoming almost = *ἄγω καὶ φέρω.* Cf. Frag. 251 *ψευδόδειπνα μαργώσης γνάθου ἐρρυσίαζον*; and inf. 400 *ῥυσιασθεῖσαν.*

ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα,
ὃς οὐδ' ἐν Ἅιδου τὸν θανόντ' ἐλευθεροῖ.
μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;
ΧΟ. *φρόντισον, καὶ γενοῦ* *στρ. δ'.*
πανδίκως εὐσεβὴς
πρόξενος,
τὰν φυγάδα μὴ προδοὺς
τὰν ἕκαθεν ἐκβολαῖς

*μη*ΔΑΓΑΝ(ΠΛΑΝ)Ω*μενον*. 390 *θησόμεθ'* M, corr. Victorius. 391 *ὡς οὐδὲν* M. *ὡς οὐδ' ἐν* cod. Guelf. Corr. Stephanus. 392 *μῶν σοι* Hermann, *μῶν οὖν* Dindorf, *μῶν του* Schwerdt, *μῶν συνδοκεῖ* M. Schmidt, sensu plane contrario eius quem poscebant. Versum includunt alii ut spurium. *δοκεῖν δεῖ* M, corr. Turnebus. 396 *προδῶς* M. *προδὼς* cod. Guelf. *προδῷς* editt. Scripsi *προδοὺς* (cf. *v.* 312). 398 *δρομέναν* (*ω* supra alterum *ο* scripto) M. *ὁρμέναν* Turnebus, Pauw, alii. Sed, cum ex pedibus creticis non solum "puris" sed etiam resolutis compositus sit omnis hic cantus (praeter *vv.* 406—7 et 412—13), recte inter se

389—390. The order is **μήτε τὸν παν. θεὸν Ἀλάστορα θησόμεσθα βαρὺν ξύνοικον.** The middle since it = *θήσομεν ἡμῖν αὐτοῖς ξύνοικον*. **Ἀλάστωρ** is the "*unforgetting* spirit of vengeance", and should be connected with *ἄλαστος* and *ἀλαστεῖν*, not with *ἄλη* and *ἀλῶμαι*. A "wandering", whether bodily or mental, is indeed an effect of the haunting of this spirit (*ἀλάστωρ ἀπὸ τοῦ ἀλῶ* Schol. on Eur. Hec. 675) but is not contained in the etymology. In Aeschylus the word occurs Pers. 354. Ag. 1501, 1509. Hesychius gives *ἀλάστωρ· πικρὸς δαίμων, Ζεύς.* Zeus is not the god in question here or in other places. Rather an *ἀλάστωρ* is an undefined Chthonian personification, akin in his functions to the Erinyes. Xenarch. *βουτ.* 1 has *ἀλάστωρ Πελοπιδῶν* as a proverb of utter ruin. The sense "unforgetting" is clear in *ἄλαστος*. Soph. O. C. 1672 *πατρὸς ἄλαστον αἷμα*, with which cf. *ibid.* 788 *χώρας ἀλάστωρ οὑμὸς ἐνναίων ἀεί*, and sup. 138 *μῆνις μάστειρ'*. This notion of "relentlessness" is brought out in the next verse.

392. **μῶν οὐ.** Why Hermann calls this combination "ineptissimum" it is hard to see. **οὐ δοκεῖ** is good Greek for *δοκεῖ οὐ*, just as *οὔ φημι* = *φημὶ οὐ*, *οὐκ ἐῶ* = *κωλύω*, *οὐκ ἐθέλω*, *οὐ βούλομαι* = *ἀναίνομαι* &c. *μῶν οὐ δοκεῖ* is therefore good Greek for *μῶν δοκεῖ οὐ*. Or, even without this consideration, how does *μῶν οὐ δοκεῖ* differ from *num* non-videtur? Hermann's own *μῶν σοι* is the exact contrary of the required sense, being virtually a denial of *v.* 382. The combination *μῶν οὐ* occurs Plat. Soph. 234 A, Soph. O. C. 1729. Presumably Hermann took *οὐ* as *nonne* and forgot that *μῶν* = *num*.

By some commentators the line is considered spurious. On the contrary it is necessary, since *φρόντισον* of *v.* 393 refers directly to the word *φροντίδος*. "Do we not need to *ponder*?" "Aye, *ponder* by all means".

396. **προδοὺς** is given here for **προδῶς** of M on the same obvious ground as that of the change (Porson and Schütz) *ἐκδῷς* to *ἐκδοὺς* *v.* 312.

397. **ἐκβολαῖς.** In *v.* 8 the flight of the Danaids is *αὐτογένητος*. That was true from one point of view, as this is from another; each assertion fits its place. The dative is causal.

δυσθέοις ὀρομέναν.
μηδ' ἴδῃς μ' ἐξ ἑδρᾶν ἀντ. δ'.
πολυθέων ῥυσιασ-
θεῖσαν, ὦ
πᾶν κράτος ἔχων χθονός·
γνῶθι δ' ὕβριν ἀνέρων,
καὶ φύλαξαι κότον.
μή τι τλῇς τὰν ἱκέτιν εἰσιδεῖν στρ. ε'.
ἀπὸ βρετέων βίᾳ
δίκας ἀγομέναν
ἵππον ὣς ἀμπύκων,

respondent *ὀρομέναν* et *-αι κότον* (404), eodemque modo *πανδίκως* (*v.* 394) et *πολυθέων* (*v.* 400), *ἀγομέναν* (*v.* 407) et *ἐκτίνειν* (*v.* 413). Ultro in his laborant editt., *e.g.* in *v.* 400 *πανθέων* dat Heimsoeth, *πουλυθέων* Kiehl. 404 *θεῶν τ' ἄλευαι κότον* Heimsoeth sine idonea causa. 405 *μήτι τ' ἀαΐσταν* M, cui in marg. adscripsit sec. man. *οἶμαι μήτι τλαίης τὰν*. *μήτι τ' ἀΐσταν* cod. Par. corr. Pauw. *τλᾷς* Wellauer. 406, 7 *βίᾳ τ' ἀγομέναν δίκας* Weil, et in antist. *μένει ἄρ' ἐκτίνειν*. 408 *ἱππηδὼν* a prima man. M, in *ἱππηδὸν* a sec. correctum. *ἱππηδὼν*

400. **ῥυσιασθεῖσαν**, but inf. *v.* 407 **ἀγομέναν**.

Goodwin (Moods and Tenses § 24, note 2) quotes Hdt. IV. 118 *μὴ περιίδητε ἡμέας διαφθαρέντας*, Ar. Ran. 509 *οὐ μή σ' ἐγὼ περιόψομαι ἀπελθόντα*, and says that "the aorist participle seems to express merely a momentary action, the time being the same that the aorist infinitive would denote, if it were used in its place". Rather the present participle contemplates the thing as *passing* beneath one's eyes, while the aorist imagines the thing to *have been* done without the proper attempts at prevention. It is true that, in a literal rendering, "do not neglect us having been destroyed (*διαφθαρέντας*)" differs much logically from "do not neglect us in the act of being destroyed (*διαφθειρομένους*)"; yet the substitution of the former expression in the sense of the latter is only the result of nimble imagination. Thus, in the first instance quoted, the sense really is "Do not let the time come when, without having troubled yourselves (*περι-*), you shall see (*-ιδητε*) us ruined (*διαφθαρέντας*)". So here "do not let the time come when I shall have been carried off". This is the case wherever *περιιδεῖν* is joined to a negative or quasi-negative. Elsewhere the aorist is logically true.

402. **ὦ πᾶν κράτος**, the ground of appeal: "you can do it if you choose".

403. **γνῶθι**, not = *καταγνῶθι*, but "make up your mind that it is such"—"*decide* that it is", *i.e.* *γνῶθι τοὺς ἄνδρας ὑβριστὰς εἶναι* (not *ὄντας*). Cf. Thuc. I. 43 *τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκεῖνον εἶναι τὸν καιρόν* (where Shilleto has a useful note). The rendering "mark the lewdness" is away from the point: the king is asked to decide upon a course.

404. **κότον**...*τὸν τοῦ Διός* Schol.

408. **ἵππον ὣς**. A cretic is required, and *ἱππηδὸν* was probably an early gloss (due to *ὡς* following the noun) from *e.g.* S. c. T. 326 *τὰς δὲ κεχειρωμένας ἄγεσθαι ἱππηδὸν πλοκάμων*.

ἄμπυκες were part of the head-dress of horses as well as of women: *ἀμπυκτήρ* is

πολυμίτων πέπλων τ'
ἐπιλαβὰς ἐμῶν.
ἴσθι γὰρ παῖσι τάδε καὶ δόμοις, ἀντ. έ.
ὁπότερ' ἂν κτίσῃς,
μενοῦντ' ἐκτίνειν
τὰν ὁμοίαν θέμιν.
τάδε φράσαι, δίκαι-
α Διόθεν κρατεῖν.

etiam cod. Guelf. *ἵππον ὣς* scripsi: vide adnot. 409 *πολυμήτων* M, corr. Turnebus. 412 *ὁποτέραν* M, corr. Turnebus. 413 *μενει δρεικτείνειν* M. *μένει ἄρ' ἐκτίνειν* Abresch. *μένει ἀποτίνειν* contra metrum Schuetz. *μένει δορὶ τίνειν* Boissonade. *μένει Ἄρει 'κτίνειν* Seidler. *Bonus* autem eventus erit regi, si *bene* fecerit. Vide adnot. 414 Reposui articulum, qui deest in M. *ὁμοιΐαν* Klausen. *ἀντίρροπον* Heimsoeth, Weil. 416 *κράτη* M. *κρατεῖν* scripsi.

elsewhere used by Aeschylus of the former, S. c. T. 461 *ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας*. The Scholiast on Il. v. 358 says that the *ἄμπυξ* was (*i.e.* sometimes) a *gold* band holding together the hair on the forehead of horses. The band which served the same purpose with women was sometimes also of gold. *χρυσάμπυξ* occurs of horses and goddesses, cf. Il. XXII. 469, Theoc. I. 33 &c. The fact that the frontlets were of metal should have kept Dindorf from joining *πολυμίτων* to *ἀμπύκων*.

409, 410. These words depend on **ἴδῃς** and are a variation for *ἐπιλαμβανομένους αὐτοὺς τῶν ἐμῶν πέπλων*.

πολυμίτων, v. sup. 209 on *πυκνώμασι*. Jerom. Ep. 64. 12 uses *polymita ars* (= *ἡ πολυμιτική* of Suidas) of the art of weaving, and Pliny has the neuter plural *polymita* = "damask". The epithet is not idle. The point lies in the oriental daintiness of the dress and the rudeness of its handling. Cf. inf. 872.

411—414. Seidler's **Ἄρει 'κτίνειν** and Boissonade's **δορὶ τίνειν** are necessarily wrong, since return to be made *by war* is not necessarily involved, but rather the anger or favour of heaven with its punishments or rewards: *i.e.* "the decision you make will fall on you and your house hereafter in either blessings or curses. If you act *εὐσεβῶς* it will be well for you, if not, you will some day be brought into a like plight yourselves". In the former case, plainly, there would be no wars. The text should be construed **ἴσθι γὰρ τάδε, ὁπότερ' ἂν κτίσῃς (αὐτά), μενοῦντα παῖσι καὶ δόμοις, (ὥστε) ἐκτίνειν τὰν ὁμοίαν θέμιν.**

ὁπότερ' ἂν κτίσῃς, "of whichsoever nature you shall have established it", *i.e.* "to whichsoever end you shall bring the matter".

413. **μενοῦντ' ἐκτίνειν**, cf. Cho. 69 *αἰανὴς ἄτα διαφέρει τὸν αἴτιον (ὥστε) παναρκέτας νόσου βρύειν*.

414. **τὰν ὁμοίαν θέμιν**, literally "the like (meed of) justice". **θέμις** not = *ποινή*, as the lexicons say, but *ἐκτ. τ. ὁμ. θέμιν* = *τὴν ὁμοίαν δίκην διδόναι*, and may be resolved into *ἐκτίνειν κατὰ θέμιν τοῦτο, ὃ ὁμοῖόν ἐστι τῇ πράξει*.

415, 416. The MS. reading **κράτη** is generally joined with **τάδε δίκαια = τάδε τὰ δίκαια Διόθεν κράτη** ("commands"). But **κράτη** is not = *ἐφετμάς*, unless peculiarly defined as such by accompanying words; and always it can bear the strict rendering *authority*, *powers*. Nor can the adjurations of the Chorus be called commands of Zeus. The common change

ΒΑ. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·
ἢ τοῖσιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν
πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμφωται, σκάφος
στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον.

417 ἐξώκειλά τοι Schuetz. 418 ἄρασθαι Wecklein. 419 Vulgo σκάφος cum γεγόμφωται arte coniungunt. γεγόμφωμαι Pauw. 420 ναυτικαῖσι προσπεπηγμένον Wecklein. προσηρμένον Scaliger, Hermann. προσημμένον Schuetz.

of **η** to **ει** and the restoration of the compendious sign for N, give the construction **τάδε φράσαι, (ὥστε) δίκαια Διόθεν κρατεῖν** "reflect upon this matter, so that justice may prevail as Zeus wills". Cf. Cho. 306 ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν τῇδε τελευτᾶν, ᾗ τὸ δίκαιον μεταβαίνει. Zeus is the achiever and consummator S. c. T. 151 Διόθεν γένοιτο... ἁγνὸν τέλος. For κρατεῖν cf. Ag. 349 τὸ δ' εὖ κρατοίη.

417. **καὶ δὴ πέφρασμαι**, taking up φράσαι of *v.* 415. **καὶ δὴ** as in Prom. V. 75 καὶ δὴ πέπρακται τοὔργον of an action *really* done. In the sense of an action already done *in imagination*, Eum. 894 καὶ δὴ δέδεγμαι (and frequently).

ἐξοκέλλεται. The subject is to be supplied from **τάδε** (415). The Scholiast explains inadequately οὕτως ἀποβαίνει. The metaphor is from a ship, not which puts to shore (**κέλλεται**), but which is stranded (**ἐξ-**) by a tempest. Paley quotes the later Scholiast on Prom. V. 183 κέλσαι κυρίως τὸ τὴν ναῦν προσορμίσαι τινὶ εὐγαλήνῳ καὶ εὐλιμένῳ τόπῳ· ἐξοκεῖλαι δὲ τὸ τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ λιμένος. Cf. Ag. 666 μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα. So (literally) Hdt. VII. 182 and (metaphorically) Eur. Tro. 137 ἐμὲ...ἐς τάνδ' ἐξώκειλ' ἄταν.

419, 20. The text is correct, but should be taken as a simile rather than a metaphor. The subject to **γεγόμφωται** is not **σκάφος** but, like that of **ἐξοκέλλεται**, "the matter", τὸ πρᾶγμα or τὰ πράγματα. Cf. Eur. Or. 1330

ἄραρ'. ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν.

(ἄραρε with an expressed subject Eur. Med. 745 τὸ σὸν τ' ἄραρε.) Here γεγόμφωται in the sense of ἄραρε, but chosen as specially applicable to the similitude which began in *v.* 417 and continues to *v.* 424. For the fixity implied in γόμφος cf. inf. 912 τῶνδ' ἐφήλωται τορῶς | γόμφος διαμπάξ, ὡς μένειν ἀραρότως. The meaning of the passage has been generally distorted through a misconception of the nature of the **στρέβλαι** in question. The explanation of Hesychius reads τὰ ξύλα τῶν νεῶν, ἐν οἷς διασφηνοῦνται (διασφηκοῦνται? "are tightened") γομφούμενα. This is corrupt, and ὄνοις or τῶν ὄνων in all likelihood is buried in it. A better clue is to be found in Apoll. Rhod. Arg. A. 367 sqq.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνῃσιν
ἔζωσαν πάμπρωτον ἐϋστρεφεῖ ἔνδοθεν ὅπλῳ
τεινάμενοι ἑκάτερθεν, ἵν' εὖ ἀραροίατο γόμφοις
δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντιόωσαν.

A στρέβλη is a windlass (ὄνος) in Aristot. Met. An. 7. 7, and στρεβλόω is used of straining or drawing tight: Hdt. VII. 36 στρεβλοῦντες ὄνοισι ξυλίνοισι τὰ ὅπλα, Plat. Rep. 531 B ἐπὶ τῶν κολλόπων στρεβλοῦν τὰς χορδάς. Taking this meaning, viz. of a windlass for drawing ropes tight, and comparing it with the passage of Apollonius, we may picture a ship's hull placed upon the stocks and girt about with ropes. These are tightened by the στρέβλαι and therewith all the woodwork

ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.
καὶ χρημάτων μὲν ἐκβολῇ

is made so compact that the ... be driven home with the greatest effect.

γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν,
ἄλλην τε μείζω ναῦν μετεμπλῆσαι γόμου.
καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια,
γένοιτο μύθου μῦθος ἂν θελκτήριος,
μείλιγμα θυμοῦ κἀντικηλητήρια.

423, 424 Inter se transpositos edidi, sicut Hermann, Scholefield, Paley, Oberdick. 424 *ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου* M. Ipse correxi. Vide adnot. *γεμίζων* Scaliger. *ἀκάτην γεμίζων καὶ μετεμπλήσας γόμον* Droysen. *σκάφην γεμίζειν καὶ μέγ' ἐμπλῆσαι γόμου* Oberdick. *ἄτης τε μείζω καὶ μέγ' ἐμπλῆσαι γέμος* Paley. Desperat Dindorf. Ceteri neque structurae neque sententiae neque singulorum verborum rationibus satisfaciunt. 426 *θελκτηρίοις* M, corr. Turnebus. Possis autem *θελκτήρια.* 427 *ἀλγεινὰ θυμοῦ κάρτα κινητήρια* M. Transponunt ante *v.* 426 Stanley, Paley; post 427 Bamberger. Coniciunt *λεαντὰ* Weil, *μὴ ἀλγεῖν' ἃ* obscurius Hermann, *κἀλγεινὰ...κέντρα* Hartung, *νικητήρια* Martin.

χερῶν=*χρεῶν*, sup. *v.* 342 *ἐκπνοεῖν*=*ἐκπονεῖν*. Aeschylus appears to have been fond of allusions to jettison: *e.g.* S. c. T. 769 *πρόπρυμνα δ' ἐκβολὰν* (where note that first hand has *ἐκβόλων*) *φέρει ἀνδρῶν ἀλφηστᾶν ὄλβος παχυνθείς.* Ag. 1008 *καὶ τὸ μὲν πρὸ χρημάτων | κτησίων ὄκνος βαλὼν | σφενδόνας ἀπ' εὐμέτρου* (where Mr Housman in Journal of Phil. Vol. XVI. no. 32 reads *γόμον* for *τὸ μὲν* and *κενὸς* for *ὄκνος*). Cf. Aristot. N. E. III. 1. 5 *τὰς ἐν τοῖς χειμῶσιν ἐκβολάς.* See the contract quoted in Dem. Lacrit. 926, "And when goods have been cast away in jettison" (through some storm)...

423. **κτησίου Διὸς.** Cf. Antipho 113. 12. Ag. 1038 *κτησίου βωμοῦ πέλας.* This character of Zeus answers to that of the *Penates.* Plutarch calls him *ὁ Κτήσιος* simply.

424. It is unnecessary to discuss the various alterations which have been previously made in this line. They all more or less affect several words at once. Here the confusion of *γ* and *τ* is twice assumed, viz. in **γε** for **τε** and **μέγ' ἐμπλήσας** for **μετεμπλῆσαι.** The terminations **-ας** and **-αι** are frequently interchanged; cf. sup. 344 *κοινώσας* for *κοινῶσαι.* **ἄλλην** to **ἄτην** is not so difficult a step as *ἄτης* to *ἄτην* would be. For the compound **μετεμπίπλημι** of transferring a cargo from one ship to another cf. Thuc. VIII. 74 *μετεμβιβάζειν εἰς ἄλλην ναῦν*, Dem. Dionysod. 1290 *μετεξειλόμην τὸν γόμον*, and *ibid.* *τί οὐχ ἅπαντα τὸν γόμον μετενέθεσθε;* Render "and fill another and greater ship *instead* with freight".

425. The text is undoubtedly sound, though *e.g.* *κεἰ γλῶσσα τοξεύσειε* might suggest itself at first sight. The construction is both natural and common: it is moreover intentional, as an effective aposiopesis. Cf. Eum. 100 *παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, | οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται.* Eum. 477. Cho. 520 *τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος | ἑνός, μάτην ὁ μόχθος.* S. c. T. 681.

τὰ καίρια. **καιρὸς** is used not only of time ("seasonable") but also of place ("well-aimed"). With **τοξεύσασα** the latter is clearly required here. So with *τυγχάνω* Soph. El. 31, *τύπτω* Eur. Andr. 1120 *ἐς καιρὸν τυπείς*, Ag. 1343 *πέπληγμαι καιρίαν πληγήν.* Cf. Ag. 365 *ὅπως ἂν μήτε πρὸ καιροῦ* (*citra metam*) *μήθ' ὑπὲρ ἄστρων βέλος ἠλίθιον σκήψειεν.* Both uses denote an exact and critical point of *opportunitas.*

427. The MS. reading **ἀλγεινὰ θυμοῦ κάρτα κινητήρια** is kept by some editors, but placed after *v.* 425. Hartung reads **κέντρα,** which is not so apt with *τοξεύ-*

ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια
θεοῖσι πολλοῖς πολλά, πημονῆς ἄκη.
ἦ κάρτα νείκους τοῦδ' ἔσω παροίχομαι·

De correctiunculis meis vide adnot. Molestum est *κάρτα* ter repetitum (*vv.* 427, 429, 431), nam non minus displicet *τρὶς κάρτα* quam *δὶς κράμβη*. 428 *ὁμαίμων* M, corr. sec. man. 429 *δεῖ κάρτ' ἀρᾶσθαι* audacius Meineke. Nescio an in *κάρτα* lateat tale aliquod vocabulum quale *λύτρα, ῥύτρα, θέλκτρα*. 431 *ἦ κάρτα* M. *πρὸς ταῦτα* Schuetz. *ἦ κρῖμα νείκους* Oberdick. *τοῦδ' ἀγῶν' ἀπεύχομαι* Martin. *τοῦτο δρῶν* (e scholio, ut opinatur) Paley. *ἐγὼ* M. *ἔσω* scripsi; vide *σασα* as *κῆλα* would be. Taken where it stands the line admits of easy correction: placed as Stanley, Paley &c. place it it would be a useless addition to *μὴ τὰ καίρια*. The emendation may be gathered from Aeschylus himself. In Eum. 886 we have *γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον*, and Pers. 610 *μειλικτήρια* is used in the sense of Eur. Hec. 535 *δέξαι χοάς μοι τάσδε κηλητηρίους*. With these places compare Hom. Od. x. 217 *αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ*, Plutarch Pomp. 47 *μείλιγμα τῆς ὀργῆς*, Eur. Hel. 1339 *μειλίσσων πατρὸς ὀργάς*, Plato Euth. 290 A *δικαστῶν κήλησίς τε καὶ παραμύθια*, and Homer's *μειλιχίοις μυθοῖσι*.

The corruption **ΚΑΝΤΙΚΗΛητηρια** to **κάρτα κινητήρια** is not remote, while there are two reasonable explanations of ie corruption **μείλιγμα** to **ἀλγεινά**. (i) he copyist looking at *v.* 423 which gins with *γένοιτο*, instead of at *v.* 426 hich begins with the same word, had is eye upon the first letters of Ἄλλην instead of those of Μείλιγμα: (ii) more likely, *ἀλγεινὰ* for *μείλιγμα* may be an instance of a common class of errors due to more or less complete *ἀναγραμματισμός*. It is scarcely necessary at this date to illustrate this class. Yet from Aeschylus take Ag. 1567 *μυθοῦσθαι* *υμοῦσθαι*, 1621 *γῆρας* for *ῥῖγος*. Mr man brilliantly emends Eur. I. *νήστει δ' ἀπλοίᾳ* for *δεινῆς τ'* *ίας*.

428. **ὅπως γενήσεται**, *i.e.* we must sacrifice in order to *find some way by which*... cf. *sup.* 385.

ὅμαιμον αἷμα, *i.e.* this cannot be redeemed. S. c. T. 681 *ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος*. Cf. Ag. 1008—1021, where *v.* 1019 *τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαείδων*; Eum. 645 sqq.; Cho. 47, 402 &c.

429. **δεῖ κάρτα θύειν**, *i.e.* in propitiation and averting; **καὶ πεσεῖν χρηστήρια**, *i.e.* in consulting *oracles* as to conduct. **καὶ** is not exegetical. **χρηστήρια** is (as etymology shews) specifically used of the victims offered before consulting oracular gods, cf. Hdt. VIII. 134 *ἱροῖς χρηστηριάζεσθαι*. The same distinction is intended in S. c. T. 230 *ἀνδρῶν τάδ' ἐστί, σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν*. Eur. Ion 419 *χρηστήριον πέπτωκε* points even to a recognition of *πεσεῖν* in this connection.

πολλοῖς thus gains its proper value, "to many gods, who in various places give oracles". *κάρτα* if sound = *σπουδῇ*: but see critical note.

431. The Scholiast has *καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους θεοῖς ὑπηρετῶν*. Paley takes this as proof that he read **τοῦτο δρῶν**. Rather by the words *καὶ τοῦτο ποιῶν* he is endeavouring to shew the connection of this line with those preceding. We might as well claim that he read a future verb, and suggest *ἦ κάρτα νείκους τοῦδ' ἔγωγ' ἀφέξομαι* or

θέλω δ' ἄϊδρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.
ΧΟ. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.
ΒΑ. ἤκουσα, καὶ λέγοις ἄν· οὔ με φεύξεται.
ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.
ΒΑ. τί γάρ; γυναιξὶ ταῦτα συμπρεπῆ πέλει.

adnot. 435 ἀκούσομαι· λέγοις ἂν Herwerden. 436 στρόβους
Scaliger. Servat Hermann. Vide infra. 437 τύχαν γυναικῶν ταί

some similar, but by no means likely, combination. Correction must have regard not only to what goes before, but also to what follows, viz. "but I prefer to be a bad judge of the future." We might possibly read **νείκει τῷδ'** ἐγὼ παροίχομαι, understanding (as in *v.* 717) παροίχομαι = ὄλωλα and comparing *e.g.* Soph. Aj. 1128 θεὸς γὰρ ἐκσῴζει με, τῷδε δ' οἴχομαι. But this is not a probable kind of change, and **ἐγὼ** is left unduly emphasised. In this verse the king plainly prophesies some evil. The sense therefore sometimes given to **νείκους παροίχομαι**, "I stand aloof from this quarrel", is out of place. Nor is παροίχομαι = παραχωρῶ, but παρακεχώρηκα. It is conceivable that παροίχομαι could be joined with the genitive (as Weil says) on the analogy of παραπίπτειν, παραπλάζεσθαι &c., but not conceivable that παροίχομαι should in tense be a present. Even if it be rendered "I *have* taken my stand and *decided* to stand aloof", it is untrue, and has no bearing on what follows. The simplest correction (and one not uncommonly to be made) is **σ** for **γ**—**ἔσω** for **ἐγὼ**: "Truly I have come *into* this quarrel *to my mischief*" = **ἦ κάρτα ἔσω τοῦδε τοῦ νείκους παρελθὼν οἴχομαι**, *i.e.* **παροίχομαι ἔσω** is condensed for **παρελήλυθα ἔσω ὥστε οἴχεσθαι**, a condensation sufficient to cause the corruption. This use is exactly similar to the well-known colloquial φθείρεσθαι εἰς (or πρὸς) and ἔρρειν εἰς, ἐκ, ἀπὸ &c. φθείρεσθαι ἀπὸ is found in tragedy, Eur. Andr. 709 φθερεῖ τῆσδ'

ἀπὸ στέγης. ἔρρειν, which, like
is a verb of motion, occurs as
Odyss. x. 72 ἔρρ' ἐκ νήσου θᾶσσο
οἴχομαι ἔσω = ἤρρηκα ἔσω.

432. **σοφὸς**, *i.e.* as a μάντι
implying ἰδιώτης, cf. Soph. El
μὴ 'γὼ παράφρων μάντις ἔφυν κ
μας λειπομένα σοφᾶς, S. c.
μάντις εἰμὶ τῶν κακῶν.

435. **ἤκουσα, καὶ λέγοις ἄν.**
combination of predication and co
unnatural to English, occurs Sop
494 ἠκούσαμέν τε χὤ τι δεῖ π
δρᾶν.

436. **στρόφους.** The form σ
verbal ("turning") in Ag. 6
Hesychius explains στρόβοι as σ
In the sense required here στ
regular, and the simple στρόφος
presupposes) = "sash" in S. c.
ὁπόσαι στρόφον ἐσθῆσιν περιβ
στρόφιον was the people's word:
Lys. 931; Thesm. 139, 255, 6
ζώνη differs from the στρόφιον, th
being flat and worn over the hi
the latter was a *twisted* scarf
round the bust over the tunic.
p. 538. 7 says "*strophium* e
brevis quae virginalem tumorem
papillarum". Cf. Catull. LXIV.
strophio lactentes vincta papill
ζώνη and **στρόφιον** are distingu
Ar. Thesm. 255 σύζωσον ἀνύσας·
στρόφιον. Both of these artic
συλλαβαὶ πέπλων.

437. It seems scarcely satisf
account for **τύχαν** by calling it a
The **τύχη** of Turnebus is not lik

ΧΟ. *ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλὴ*
ΒΑ. *λέξον τίν' αὐδὴν τήνδε γηρυθεῖσ' ἔσει.*
ΧΟ. *εἰ μή τι πιστὸν τῷδ' ὑποστήσεις στόλῳ —*
ΒΑ. *τί σοι περαίνει μηχανὴ συζωμάτων;*
ΧΟ. *νέοις πίναξι βρέτεα κοσμῆσαι τάδε.*

τρεπῆ πέλει M. πέλει cod. Guelf. τάχ' ἂν Marckscheffel, nescio quo sensu. τύχῃ Turnebus. τρυφῃ et ταῦτ' ἂν ἐμφερῆ πέλοι Oberdick. πέπλῳ M. Schmidt. συμφέροι στολῇ Weil. γυναικὶ Hermann, γυναιξὶν Wecklein. Aut quod dedi aut, vitio altius explorato, κἂν τῇ τυχούσῃ ταῦτα συμπρεπῆ πέλοι legendum arbitror: quamobrem, vide adnot. 438 καλεῖ M, corr. Turnebus. μηχανὴν καλῶ Oberdick. Versibus in -λων -λει -λῃ -λῳ desinentibus errorem incidere paene necesse erat. 439 λέξον (superscripto σ) M. λέξον (superscripto εὔσον) cod. Guelf. γηρυθεὶς ἔσῃ M. γηρυθεῖσ' ἔχεις Naber. γηρύσασ' ἔχεις Meineke. γηρύσεις ἐμοί Schuetz. 440 ὑποστήσει M, corr. Wellauer. ὑποσχήσει Ask. 442 κοσμήσω Burges. κοσμήσει Pearson. Ceterum πίναξιν habet M.

accepted, even if it could (which it cannot) ="condicioni". Some more definite word, *e.g.* Oberdick's **τρυφῇ**, or the *χλιδῇ, φυῇ* &c., which it is open to anyone to suggest, would suit the place better. **τί γάρ;** is highly probable, but **τοίνυν** of the next verse demands care. It shews that the king did not raise or ask any direct question *demanding an answer*, but only interposed; for by *τοίνυν* the Chorus proceeds to ignore anything in the shape of a question, the particle being *continuative*. If **τί γάρ;** passed into **τύχαν**, the genitive **γυναικῶν** would as a consequence supplant **γυναιξί**. In Eur. Andr. 241 *τί δ'; οὐ γυναιξὶ ταῦτα πρῶτα πανταχοῦ;* if *τί δ' οὐ* had by any accident become corrupted into a noun, *γυναικῶν* would soon have replaced *γυναιξί*. The king's ejaculation = "well, I see nothing peculiar in that". For *τί γάρ;* = "quid enim?" = "of course", cf. Ag. 1139, 1139; Choeph. 880; Soph. O. C. 539. So *τί μήν;* **συμπρεπῆ** includes both *πρέποντα* and *συνήθη*.

439. **γηρυθεῖσ' ἔσει,** a construction of *futurum exactum* doubted by some, without reason. *ἐγηρύθην* indeed occurs only here; but inasmuch as *γηρύομαι* is preferred in tragedy to *γηρύω* (cf. P. V. 78), and many middle verbs form two aorists, both in an active sense (*e.g.* *ἁμιλλῶμαι, ἡμιλλησάμην, ἡμιλλήθην*), there is no difficulty in *γηρύομαι, ἐγηρυσάμην, ἐγηρύθην*. The resolved form of *paullo post futurum* with aorist is only found poetically: cf. Soph. O. T. 1146 *οὐ σιωπήσας ἔσει;* Antig. 1067 *νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει;* In prose the perfect participle only is used (*γεγηρυκὼς ἔσει*). Wellauer indeed quotes Xen. Anab. VII. 6. 36 *ἄνδρα κατακανόντες ἔσεσθε*, but the best MSS. rightly enough give *κατακεκανότες*.

440. Editors agree in **ὑποστήσεις** for **ὑποστήσει**. The loss of **σ** before **στόλῳ** was likely. The middle form is quite possible: cf. Il. XIII. 375 *πάντα τελευτήσεις ὅσ' ὑπέστης Πριάμῳ*, ibid. II. 286 *ἐκτελέουσιν ὑπόσχεσιν ἥνπερ ὑπέσταν*, and in the sense "undertake" *ὑφίσταμαι* is common. But with **πιστόν** the active is much stronger in the sense "give a support (or foundation)", "give something on which to rely". Cf. Soph. Aj. 1091 *γνώμας ὑποστήσας σοφάς*.

442. **κοσμῆσαι** may depend on **μηχανὴ καλὴ** (the Chorus having spoken *through* the king's interpositions), or on **περαίνει** (*i.e.* *περαίνει ὥστε* or *τὸ*...). **νέοις.** The usual word in this signification is *καινοῖς*, and accordingly the Scholiast

ΒΑ. αἰνιγματῶδες τοὔπος· ἀλλὰ πῶς, φράσον.
ΧΟ. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν.
ΒΑ. ἤκουσα μαστικτῆρα καρδίας λόγον.
ΧΟ. ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον.
ΒΑ. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα·
κακῶν δὲ πλῆθος ποταμὸς ὣς ἐπέρχεται·
ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὔπορον
τόδ' ἐσβέβηκα, κοὐδαμοῦ λιμὴν κακῶν.
εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,

443 ἀλλ' ἁπλῶς Abresch: recipiunt festinanter paene omnes. 444 ἀπαλλάξασθαι cod. Guelf. 445 μακιστῆρα M, corr. Auratus. δακνιστῆρα Hermann, scholio deceptus. μου κνιστῆρα Martin. 447 Deest personae nota in M. καὶ μὴν πολλαχῇ γε M, corr. Turnebus. καὶ π. μὴν H. L. Ahrens. 450 ἐσέβηκε M, corr. Spanheim. ἐσβέβηκε Turnebus. "Fortasse εἰσέφρηκε" Wecklein. Inest aliquid offensionis in repetito κακῶν, neque negaverim poetae πάρα vel κυρεῖ potius deberi.

notes καινοῖς ἀναθήμασι. v. Plat. Rep. 405 D καινὰ καὶ ἄτοπα. In Pers. 665 καινά... νέα τ' ἄχη. **πίνακες** (votive tablets) were the only things which were hung upon statues of the gods.

443. **ἀλλὰ πῶς** is sound. The present editor, when reading this play for the first time with nothing but Dindorf's text, had noted in the margin the query ἀλλὰ πῶς opposite Dindorf's ἀλλ' ἁπλῶς. **ἁπλῶς** is indeed well known in such connections; cf. Prom. V. 607 οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἁπλῷ λόγῳ, but ἀλλὰ πῶς recommends itself intuitively in the present context. "You say you will adorn them with unheard-of tablets; that is a dark saying; pray tell me *how*". For Abresch's alteration Paley further quotes Anaxilas *ap.* Athen. XIII. p. 558 αἳ λαλοῦσ' ἁπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι.

444. **ἀπάγξασθαι.** The infinitive is explanatory of, and in the same construction with, κοσμῆσαι.

445. **ἤκουσα.** Goodwin, Moods and Tenses § 19, note 5. Cf. Eur. Andr. 919 ΟΡ. ξυνῆκα· ταρβεῖς τοῖς δεδραμένοις πόσιν. ΕΡ. ἔγνως· ὀλεῖ γάρ μ' ἐνδίκως.

μαστικτῆρα, because such a pollution to the country would be most baleful (inf. 452): it expresses no sympathy with the Danaids.

447. **καὶ...γε**, answering to **ξυνῆκας** κ.τ.λ. "Yes, my eyes *are* open, and all around I see, &c." These particles are most appropriate, and the omission of μὴν is the easiest correction. **καὶ μὴν...γε** form indeed a favourite combination of Aeschylus (P. V. 982, 985; S. c. T. 245; Pers. 992 &c.), but they introduce a *new point*, and do not, like καὶ...γε, answer with a qualification a previous statement of another person. Yet the latter is clearly the sense here. ἔστι (not ἐπέρχεται) is to be supplied with **πράγματα** ("troubles" as in πράγματα παρέχειν).

448. **ἐπέρχεται**, of a *hostile* oncoming, as inf. 538, οἱ ἐπιόντες (Hdt. IV. 11 &c.) of assailants.

449. **οὐ μάλ' εὔπορον** = **μάλα οὐκ εὔπορον.** Cf. inf. 893 οὐ μάλ' ἐς μακράν. Pers. 325 κεῖται θανὼν δείλαιος οὐ μάλ' εὐτυχῶς. Similarly οὐ πάνυ, *non prorsus*, &c.

451. **ἐκπράξω χρέος.** In the great majority of instances χρέος means a debt or obligation, and coupled with ἐκπράξω, which so often means "exact", that meaning of χρέος is almost necessary. The combination is at any rate significant. If **χρέος** only = χρῆμα, and **ἐκπράξω** only = *efficiam* without further allusion, there seems to be some violation of literary principles. To Athenian ears ἐκπράξω

μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·
εἰ δ' αὖθ' ὁμαίμοις παισὶν Αἰγύπτου σέθεν
σταθεὶς πρὸ τειχέων διὰ μάχης ἥξω τέλους,
πῶς οὐχὶ τἀνάλωμα γίγνεται πικρόν,
ἄνδρας γυναικῶν εἵνεχ' αἱμάξαι πέδον;
ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
ἱκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
σὺ μέν, πάτερ γεραιὲ τῶνδε παρθένων,
κλάδους τοιούτους αἶψ' ἐν ἀγκάλαις λαβὼν

453 ὁμαίμους M, corr. Turnebus. 454 τέλος Pauw. 456 οὕνεχ' M. 457—459 Iterum atque iterum in hac ῥήσει cogitabundus reticet Pelasgus; itaque nil est cur miremur parum κατεστραμμένην esse λέξιν. Quod igitur post ὅμως δ' ἀνάγκη sequitur σὺ μὲν (*v.* 459), nullus idcirco suspicioni locus est, neque illic scribendum σὺ δ' οὖν neque hic ἐπεὶ δ' ἀνάγκη aut ὅμως δ' ἐπεὶ χρὴ aut ὅμως δὲ χρὴ γάρ. 459 ἴθ' οὖν Schuetz. σὺ μὴν Stenzel. 460 τε τούτους M. τοιούτους scripsi. Versum excidisse putat Hermann. λαβέ pro λαβὼν et βωμούς τ' Schwerdt. αἶρ'

χρέος would seem deliberately chosen with a reference to quittance of debt, else why did not the poet say τόδ' ἐκπράξω alone? χρέος = "debt" in Ag. 452 δημοκράντου δ' ἀρᾶς τίνει χρέος, and the combination χρέα εἰσπραχθέντα occurs Dem. 986 &c. Yet ἐκπράξω χρέος is not = ἐκτινῶ χρέος, but "*exact* the debt", *i.e.* "If I shall not succeed in collecting (*i.e.* making up) for you a quittance of this claim". The king is in the position of the collector. The *people* ἐκτινεῖ τὸ χρέος, the *king* ἐκπράξει τὸ χρέος. The χρέος is the debt of protection due to suppliants from Argos; the payment of the debt is the granting of help; the penalty for the unpaid debt will be a μίασμα.

To this sense of χρέος the word **ἀνάλωμα** gives the strongest confirmation. In a similar connection Soph. O. C. 235

μή τι πέρα χρέος ἐμᾷ πόλει προσάψῃς.

452. **οὐχ ὑπερτοξεύσιμον**, *i.e.* **μίασμα, ὑπὲρ οὗ γλώσσης τόξον οὐδεὶς δύναται πέμψαι**, "no one can exaggerate it". It would be very tame to render an "insurpassable" pollution. For τοξεύειν of words, cf. Eum. 676 ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος. Pind. I. 11. 5 τοξεύειν ὕμνους, and especially Cho. 1033 τόξῳ γὰρ οὔτις πημάτων προσίξεται.

458. **ὕψιστος—φόβος**, it is a question whether the meaning is (i) ὁ τούτου φόβος ὕψιστός ἐστι φόβων τῶν ἐν βροτοῖς, or (ii) Ζεὺς γάρ ἐστιν ὁ ὕψιστος φόβος (φόβος = "object of fear"), or (iii) ὁ γὰρ κότος οὗτος ὕψιστός ἐστι κ.τ.λ. On the other hand no *king* would make such an unroyal statement as that "*fear* is supreme among mortals". The fourth rendering is therefore excluded.

459. **σὺ μέν.** On the asyndeton see critical note *v.* 457.

460. The whole difficulty of this passage has been caused by the misreading **τεΤουτους** for **τOIούτους. τούτους** indeed can hardly be right in any case. Each suppliant has *one* wand and Danaus only one, yet the king bids Danaus take an "armful" of these κλάδοι. Where does he get them? His daughters keep theirs by them, as we see immediately, and yet Danaus is to take enough to lay upon many altars in the city. He is not likely to have brought a supply with him, as τούτους would imply. The king therefore says "go and get as quickly as you

βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
θές, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ
πάντες πολῖται· μηδ' ἀπορριφθῇ λόγος
ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.
καὶ γὰρ τάχ' ἄν τις οἰκτίσας ἰδὼν τάδε
ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος.
τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.
ΔΑ. *πολλῶν τάδ' ἡμῖν ἐστιν ἠξιωμένα,*
αἰδοῖον εὐσεβοῦντα πρόξενον λαβεῖν·

pro *αἶψ'* et *βωμούς τ'* Weil. 463 *ψόγος* Conington. 465 *οἶκτος εἰσιδὼν* M, corr. Hermann. *εἰκὸς εἰσιδὼν* Turnebus. *ἱκέσι' εἰσιδὼν* M. Schmidt. 468 *εὔνοιαν* Hartung. 469 Deest personae nota in libris. 470 *εὖ ρ' ἑοντα* M.

can an armful of branches *like those* you have". **αἶψα** thus obtains a good force. The scansion *τοιούτους* in Ag. 315, 593, 1075, 1352, 1360. P. V. 952. Cho. 291. Eum. 197, 424, 638. Fr. 159, 293.

463. **μηδ' ἀπορριφθῇ λόγος ἐμοῦ,** strangely taken by Weil as "ne verba iaciantur *in me*". He compares Eur. Cycl. 51 *ῥίψω πέτρον τάχα σου.* Under the same impression (apparently) Conington read *ψόγος*. Yet, though *ῥίψω* may take the construction of *στοχάσομαι* in a certain context, *ἀπο-* makes a great difference, and *εἰς ἐμέ* would be required in the present surroundings (cf. Hdt. IV. 142 &c.). The natural meaning is "and let no word of me (*i.e.* concerning me) fall from you". The genitive as in Soph. Antig. 11 *οὐδεὶς μῦθος...φίλων ἡδύς.* The king wishes not to appear in the matter, for the reason given in the next line: Danaus must seem to be acting entirely for himself.

464. **κατ' ἀρχῆς** *κ.τ.λ.*, a subtle reproof administered to "Demos". It is difficult to find an exact parallel to the construction with the adjective, *φιλαίτιος κατά τινος.* With verbs (*λέγειν, ψεύδεσθαι κ.τ.λ.*) and with nouns (*λόγος, αἰτία*) it is common. The sense is felt to be the same as **αἰτίας φιλεῖ αἰτιᾶσθαι κατ' ἀρχῆς.**

465—467. The construction is a little lax. After **ὕβριν μὲν ἐχθήρειεν** it would naturally run **ὑμῖν δ' ἂν εἴη εὐμενέστερος,** but the subject of the latter clause is changed to **δῆμος.**

467. **εὐμενέστερος,** not *ἢ τοῖς Αἰγύπτου παισίν*, but "more well-disposed than it would otherwise be".

468. **εὐνοίας,** the plural = kindly sentiments variously expressed. Cf. S. c. T. 450 *προστατηρίας Ἀρτέμιδος εὐνοίαισι.* *ὀργαί* P. V. 315, and inf. 742.

φέρει, "pays", "contributes", "offers" as in *δῶρα, ἐπίηρα, χάριν φέρειν.*

469. **πολλῶν,** not simply **πολλοῦ,** "worth much" or "a high price", but "we think this worth a host of other advantages". Paley renders "this is deserving of much gratitude from us", disregarding the tense and giving to *πολλῶν* a difficult sense (*πολλῆς χάριτος*). The perfect, hard at first sight, is the natural tense. Danaus is about to ask for a *further* favour. He first says "what we have *already* obtained *has had* its proper value set upon it". **ἀξιοῦσθαί τινος,** (1) "to be deemed worth a certain value, price, or return"; (2) "to be deemed *equivalent to* a certain amount". The latter is the sense here.

470. **εὖ ρ' ἑοντα** of M is retained as **εὖ ῥέοντα** by some editors. Its meaning could only be "fluent", "with ready

ὀπάονας δὲ φράστοράς τ' ἐγχωρίων
ξύμπεμψον, ὡς ἂν τῶν <μὲν ἀστικῶν> θεῶν
βωμοὺς προνάους καὶ πολισσούχους ἕδρας

ι sec. man. Porsoni languidum εὑρεθέντα recipiunt multi. εὔπορόν τε vel τα Legrand. εὐθενοῦντα Wecklein. Dedi quod sententia postulat. πρὸς corr. Canter. 471 φράστορας τῶν ἀστυκῶν Schuetz, Bothe. 472 τῶν ων M, et in sequenti versu πολισσούχους (in πολισσούχων postea mutait hoc aut illud reiciendum, utpote oriundum ex altero. ὡς ἂν θεῶν πολισοας (omisso sequenti versu) Bothe, quod quidem remedium aliquanto Plerique errorem putant esse in πολισσούχους (v. 473), quod corrigere ι πολυλλίτους (Butler), πολυξέστας (Hermann), πολυχρύσους (Voss), περι-

Cf. Dem. 272. 20, θρασυνοολλῷ ῥέοντι καθ' ὑμῶν. Hor. 3 *salso multoque fluenti*. Fluver, is quite away from the ather Danaus rejoices to have ιampion who is "powerful" Wecklein), "full of resource" Legrand), or "well-disposed" Pauw) &c. Porson's εὑρεοalaeographically good, but h λαβεῖν) is weak in style. hampion who has been found ssionate" could only be sound, had been *proven* in any prac-. A person who on being put urns out foolish or bad may υς, κακὸς εὑρίσκεσθαι, but the t be said αἰδοῖος εὑρεθῆναι in In *v.* 394 we have γενοῦ πανθὴς πρόξενος, and in *v.* 311 ιὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω; 457 the king is anxious to do t in the sight of heaven. εὐσεns therefore the required parm which the MS. readings ιbly through transposition of misreading of P for B.

άονας, for protection. φρά- guidance. To these notions Chiasmus) εὕρωμεν βωμοὺς ειαι δ' ᾖ. The prose form is Xen. Cyr. v. 4. 40 φραστὴρ tarch II. 243 F αὐτοὶ μὲν ἐ ερὶ τὴν χώραν, φραστήρων δεό-

itive ἐγχωρίων is masculine and partitive, not neuter and objective. Such partitive genitives usually take the article. Xen. An. I. 8, 1 Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.

472. **τῶν μὲν ἀστικῶν**. The MS. reading **πολλισσούχων** is generally kept, and **πολισσούχους** in the next line altered (*v.* crit. note). It seems to have been assumed that of the two words the *former* was necessarily the genuine one. If this were true, it would be easiest to read **πολισσόους** in *v.* 473. In *v.* 480 the king (in a kind of recapitulation) says βωμοὺς ἀστικοὺς θεῶν θ' ἕδρας, and from this, unless ἀστικοὺς is to be taken as the representative of πολισσούχων, it might appear that ἀστικῶν belonged to this place also. By reading **μὲν**, the **δὲ** of *v.* 474 is made to bring out better the two objects of the ὀπάονες and φράστορες respectively. πολισσούχων may be either a gloss or an illusion from the following πολισσούχους. ἀστικοὶ θεοί are the gods who have altars or temples in the town. These are elsewhere called θεοὶ ἀγοραῖοι, and, as such, are distinguished from the gods outside the walls (πεδιονόμοι, ἀγρονόμοι). Cf. Ag. 90 θεῶν | τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων. πολισσοῦχοι θεοὶ on the other hand are gods of the *acropolis*. S. c. T. 272 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς πεδιονόμοις τε κἀγορᾶς ἐπισκόποις...ἐπεύχομαι...θήσειν τροπαῖα. Where, as here, there is no actual word of contrast (*e.g.* πεδιονόμοι), and where the city is emphasised, ἀστικῶν seems most appropriate-

εὕρωμεν, ἀσφάλεια δ' ᾖ δι' ἄστεος
στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις·
Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχῳ γένος
τρέφει· φύλαξαι μὴ θράσος τέκῃ φόβον.
ἤδη φίλον τις ἔκταν' ἀγνοίας ὕπο.
ΒΑ. στείχοιτ' ἄν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει·
ἡγεῖσθε βωμοὺς ἀστικοὺς θεῶν θ' ἕδρας·
κἂν ξυμβολαῖσιν οὐ πολυστομεῖν χρεὼν

στύλους (Paley). Eius modi coniecturarum nullus finis est, nam ex indi
multa invenire licet a πολι- et πολυ- incipientia, *e.g.* πολυστεφεῖς, πολυ
474 ἀσφαλείας δὲ δι' M, corr. Turnebus. ἄστεως (ο superscripto) M.
admiror VV.DD. (Pauwium Paleium alios) φόνον pro φόβον substituisse. V
φθόνον Mueller-Struebing. 478 καὶ δὴ M et editt. ἤδη scripsi.
τους M, corr. Turnebus. ἀστυκοὺς praefert Stanley. θεῶν ἕδρας M, corr
481 καὶ ξυμβόλοισιν M. κἂν ξυμβολαῖσιν scripsi. καὶ ξυμβολοῦσιν Valckenae

475. **ὁμόστολος**: elsewhere this word =**ὁμοῦ στελλόμενος**, *e.g.* Soph. O. T. 212 *βάκχον...Μαινάδων ὁμόστολον*. Here it = **ὁμοίως ἐσταλμένη** ("similarly equipped or dressed"). *στόλος* or *στολή* is suggested according to context. It seems more natural to render "our outward form *wears* not the same *appearance*" than "our outward form *walks not with* theirs".

477. **φόβον** of MSS. is assuredly right. Paley, who condemns it, seems to understand it as "beware lest my boldness in going alone should cause a panic among the citizens". If this were the meaning it would indeed be absurd. But the true sense is "beware lest over-confidence (now) be the parent of (subsequent) fear", *i.e.* by bringing us into a position of danger. Not satisfied with altering the text Heimsoeth alters the Scholiast's *μὴ θαρρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος* into *φονευθῶ*. The Scholiast's comment is wrong, but it proves that he read *φόβον*. He should have said *μὴ λίαν νῦν θαρρήσας ὕστερον πίπτω εἰς φόβον.*

478. **καὶ δὴ** has no place here; *καὶ γὰρ* might suit the sense but not *καὶ δὴ*, especially with aorist. **ἤδη** is palaeographically a most easy correct entirely to the point with t aorist, cf. Eum. 50 *εἶδόν ποτ'* II. 89 *πολλὰ στρατόπεδα ἤδη ἐλασσόνων*, Eur. Frag. 1057 *ἰατρός, τῇ νόσῳ διδοὺς χρόνον, μᾶλλον ἢ τεμὼν χρόα.*

480. **ἡγεῖσθε βωμούς.** Th of the preposition is very rare σθαι. It occurs once or tw Odyssey, *e.g.* VII. 22 *ὦ τέκος, δόμον ἀνέρος ἡγήσαιο | Ἀλκινόο*

481. **κἂν ξυμβολαῖσιν**: th **ξυμβόλοισιν** can hardly stand. it refers only to omens, with *οἱ* stood (*e.g.* P. V. 487). It highest degree improbable word which had become techr return to the general mea (2) the article, which might general meaning, should b Valckenaer gives **καὶ ξυμβολ** it is perhaps possible to omit (cf. Ag. 39, where, however pleteness of the parallel need cussion). The reading given in text may have the meaning meetings with others" or "ir roads". The latter is to be

ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.
). τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι.
ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί;
Λ. κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου.
). καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν.
Λ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.
). καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;

…υστομεῖν Dobree. 482 ἐφ' ἑστίαν mera libidine Burges. 483 κίοι …metz. 484 ποῦ θ' ἕδρας Badham. νεμεῖς Porson. 486—495 Desunt personarum …ae. 486 χειρία λόγοις Valckenaer. πείθομαι Hartung. 487 ἐπιστρέφω corr. Robortellus. ἐπιστρωφῶ Dobree. 488 βέβηλον ἄν ἄλσος ἂν M …rectiones a sec. man.), βέβηλον ἂν πέδον Weil. Si quid mutandum esset, posses …lius, opinor, καὶ πῶς βέβηλ' ἄν, ἄλσος ὥς, ῥύοιτό με; Sana tamen est vulgata.

…g. Oed. 171

ἔνθα συμβολὰς
…ῶν κελεύθων Ποτνιάδων ἠμείβομεν.
…dorus uses ξυμβολαί of a *confluence* of …s. The reading suits well with πολυ…εῖν, "gossiping" *in triviis*.

…2. ἄγοντας, not "*while* ye are …ing" but "*to the effect that* (or *how*) …re leading", *i.e.* οὐ χρεὼν πολυστομεῖν …ντας) ὅτι "ἄγομεν τόνδε κ.τ.λ."

…86. χειρὶ καὶ λόγοις: in saying αὐτοῦ …king *points* to the place. There can …o such antithesis as Oberdick fancies …een χείρ and λόγος (*i.e.* ἔργον and …), inasmuch as the king has done no …l whatever, or at least no deed of χείρ. …ter χειρὶ καὶ λόγοις = ὡς κελεύεις τῇ … ἅμα δεικνύς.

…he dative is a difficult instance of the …al: cf. S. c. T. 319 πόλεως ῥύτορες …ἐπ' ὀξυγόοις λιταῖσιν.

…87. λευρὸν ἄλσος, *i.e.* the orchestra. …s movement is obviously unnecessary …he plot, and is but a transparent dra…ical device for getting the Chorus into …tion for the next stasimon.

…88. βέβηλον ἄλσος. At first sight …λον ἄλσος seems almost a contradic…in terms. The case of the word ἄλσος …s to be as follows. Originally it was …re, *i.e.* a spot planted with trees and …ed with grass. Such groves being …d about temples and sacred places, ἄλσος in a narrower sense meant a *sacred* grove. Then the whole τέμενος of a holy place, whether grown with trees or not, was called ἄλσος. Cf. Strabo IX. 412 οἱ δὲ ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, κἂν ᾖ ψιλά, and so the Scholiast on Pind. Ol. III. 18. By a metaphor poets also extended the word to such expanses or demesnes as had something hallowed or mysterious about them: cf. inf. 537 Δῖον πάμβοτον ἄλσος, Pers. 111 πόντιον ἄλσος (=*Neptunia prata*). But there is no authority for supposing the use further extended to *any lawn* sacred or profane. Of a grove which was no grove it was only used in a religious or quasi-religious connection. Next as to βέβηλον. In Soph. O. C. 10 (ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν) βέβηλα is the direct opposite of ἄλση. In Soph. Frag. 109 τάβατα and βέβηλα are opposed and in Eur. Heracl. 404 βέβηλα)(κεκρυμμένα. Yet on Soph. O. C. loc. cit. Jebb remarks that "sacred groves were often open to visitors", and mentions how Pausanias speaks of the *in*accessibility of some of them—a remark which would not have been made if inaccessibility had been a matter of course. The reply of the Danaids then is: "But the lawn is not ἀστιβής, ἄβατος. How can an open lawn (τοῖς τυχοῦσι βάσιμον Bekker Anecd. 323. 13) keep us from harm?" ἄλση are of two kinds, βέβηλα and ἀβέ-

BA. οὔ τοι πτερωτῶν ἁρπαγαῖς σ᾽ ἐκδώσομεν.
XO. ἀλλ᾽ εἰ δρακόντων δυσφρόνων ἐχθίοσιν;
BA. εὔφημον εἴη τοὔπος εὐφημουμένῃ.
XO. οὔτοι τι θαῦμα δυσφορεῖν φοβουμένους.
BA. ἀεὶ δ᾽ ἀνάκτων ἐστὶ δεῖμ᾽ ἐξαίσιον.

489 ἅρπαγεσ ἐκδώσομεν M. ἁρπαγαῖς Turnebus. σ᾽ addidit Porson. ἁρπαγῇ σ᾽ Paley. 490 ἀλλ᾽ ἦ Scaliger. ἀλλ᾽ ἦ Stanley. Deinde δυσφόρων Schuetz. 491 εὐφημουμένῳ Lefranc. ἐνθυμουμένῃ Schuetz. 492 δυσθροεῖν Valckenaer. φόβῳ φρενός M. φρένας Bothe. De eo quod dedi vide adnot. 493 ἀεὶ δ᾽ ἀνάρκτων Hermann. δ᾽ ἀνάτων Ludwig. γυναικῶν Linwood. δαμάλεων Weil.

βηλα,—this is the former: it is only the πάγος itself which can serve as sanctuary.

489. The difficulty of this line is generally passed over in silence. What is its connection with the preceding and following lines? Schütz says the expression is taken from the exposure of children, and compares Eur. Ion 902 καὶ νῦν ἔρρει πτανοῖς ἁρπασθεὶς θοίνα παῖς μοι καὶ σὸς τλάμων. If we accept this, as we may very well do, the connection seems to be: *v.* 489, "Do not be alarmed: I am not about to put you at the mercy of your cousins, as men expose children to be carried off by birds of prey". *v.* 490, "Birds of prey! It is worse than that we fear; worse even than that most loathsome thing the serpent. What if you put us at the mercy of such foes as these?" *v.* 491, "Your speech is not courteous. I said I should not put you at their mercy, and you treat my promise with little respect. I give you fair words, and I look to receive them". This is very condensed, but not more so than many other passages of στιχομυθία. The opposition of δρακόντων to πτερωτῶν, the epithet δυσφρόνων, and the point of εὔφημον, are all best brought out by this explanation.

πτερωτῶν, masculine, to judge from Eur. Bacch. 256 σκοπεῖν πτερωτοὺς (though there οἰωνοὺς is to be supplied from the context). The only other tragic instance is Eur. Hel. 747 πτερωτῶν φθέγματα. The analogy of πετεινά on the other hand points to the neuter.

ἐκδώσομεν with double reference (1) *dedere hostibus*, (2) *exponere*, ἐκτιθέναι.

491. **εὔφημον**, "courteous", not "faustum", for the Danaids have said nothing δύσφημον from a religious point of view. Lexicons restrict the meaning in too many instances. In Pind. P. X. 54 εὐφημίαι are hymns of *praise*, and as late as Polybius (xxxi. 14, 4) εὔφημοι λόγοι are panegyrics. From Bekker's Anecd. Paley quotes εὐφημεῖται· ἀκούει καλῶς. So δυσφημεῖν = κακῶς λέγειν, δυσφημία = "slander". εὐφημισμός is the use of a more polite for a less polite term. Cf. Dem. De F. L. 356 εὐφημότατ᾽ ἀνθρώπων "most fair-spoken".

492. **δυσφορεῖν**, of impatience and fretfulness. Soph. El. 255.

φόβῳ φρενός of MSS. is intolerable. φρενὸς adds no qualification to φόβῳ. S. c. T. 83 εἷλε δ᾽ ἐμὰς φρένας δέος and sup. *v.* 354 φόβος μ᾽ ἔχει φρένας give no more warrant for φόβος φρενός than "fear fills my mind" gives for "he ran away through fear of mind". In S. c. T. 661, if σὺν φοίτῳ φρενῶν were right, the genitive would be helpful in defining φοῖτος. The true reading there, however, is συμφύτως φρενί. The only instances in Aeschylus which might seem similar to this place, prove on examination to be entirely different; viz. Cho. 80 φρενῶν στύγος κρατούσῃ and inf. 908 κατ᾽ εὔνοιαν φρενῶν. In the former the inward feeling is opposed to the exterior show: in the latter the strong sense "heartfelt" is prominent.

493. A very difficult verse. The key

ΧΟ. σὺ καὶ λέγων εὔφραινε καὶ πράσσων χερί.
ΒΑ. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ.
ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
στείχω, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ,

Vulgatam non sine defensione servavi, ita tamen ut aliquamdiu cogitarem de ἀεὶ δ' ἀνάκτων ἔστ' ἔχειν ἐξουσίαν, h. e. "sed regibus semper debetur oboedientia". 494 σύ τοι Schuetz. φρενί M. φρένα Heath. φρενοῦ Bothe. φρόνει Bamberger. χερί reposui, vide adnot. 495 οὔτε C. G. Haupt: sequeretur ἐγώ τε. οὔ σε Lincke. δαρόν σ' ἐξερημώσει Hermann. ἐρημώσει πατρός Paley. παῖδ' ἐρημώσει Wecklein. γόνον pro χρόνον Weil. De pronomine recte omisso vide infra. 497—499 Omiserat prima man., supplevit sec. in M. 497 πιέτω M. ἐπιέτω codd. recc., corr. Weil. πείσω haud bene Turnebus (nam συγκαλῶν nullo modo

to the meaning lies in the sense of **ἐξαίσιον**, which happens to be debateable. The original meaning is of course τὸ μὴ ἐν αἴσῃ ὄν, *i.e.* that which exceeds due or equal proportions. If αἶσα is a fair share or allotment, ἐναίσιος is he who keeps within his lot, ἐξαίσιος is the contrary. But ἐξαίσιος does not seem ever to mean "unsuitable" in the sense "unbecoming". "But fear is always unbecoming in kings" seems therefore an impossible rendering. Nor is such a remark called for by the words of the Chorus. From the original meaning comes the usage of Od. XVII. 577 ἤ τινά που δείσας ἐξαίσιον (where Mr Merry rightly takes ἐξαίσιον adverbially = "out of measure"). Ibid. IV. 690 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν | ἐν δήμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλήων, ἐξαίσιον = "out of equality", "overbearing". Il. XV. 598 Θέτιδος ἐξαίσιον ἀρήν ("extravagant"). In these instances *excess* is the prominent notion. In Attic Greek the only meaning appears to be "*surpassing*", with *e.g.* ὄμβρος, χειμών, μέγεθος. Aeschylus may therefore have used the word in the sense "exceeding all others", "transcendent". The Chorus says "no wonder I am peevish, from fear". The king answers "But that fear should be overcome by a greater fear, the fear of offending a king", and he gracefully puts the remark in the plural and with **ἀεί**.

494. **χερί.** Most editors read **φρένα** for the MS. **φρενί. εὔφραινε** does not require an object: cf. Eur. Or. 287 τοῖς μὲν λόγοις ηὔφρανε, τοῖς δ' ἔργοισιν οὔ, Il. XXIV. 101 Ἥρη δὲ χρύσεον καλὸν δέπας ἐν χερὶ θῆκεν | καί ῥ' εὔφρην' ἔπεσσι.

It might be urged that **πράσσων** is sufficient without **χερὶ** as an antithesis to **λέγων.** But there are other ways of πράσσειν than with the hand, and πράσσειν may itself be done τῷ λέγειν. The antithesis λέγων)(πράσσων χερὶ instead of λέγων γλώσσῃ)(πρ. χερὶ is due to the fact that there *is* no other way of speaking except γλώσσῃ. In Il. I. 77 we have ἔπεσιν καὶ χερσὶν ἀρήξειν, which differs from ἔπεσιν καὶ ἔργοις exactly as καὶ λέγων καὶ πράσσων χερὶ does from καὶ λέγων καὶ πράσσων.

495. **ἐρημώσει**, without object, a frequent use with verbs of leaving, forsaking, *e.g.* προλιπεῖν, προδοῦναι &c. Cf. Cho. 269 οὔτοι προδώσει Λοξίου μεγασθενὴς χρησμός, Eum. 64 οὔτοι προδώσω (sc. ὑμᾶς).

496. **συγκαλῶν**, future. There is, as Paley says, a reference to the Athenian σύγκλητοι ἐκκλησία, before which public suppliants were produced. We may add that the plural **λαοὺς** is chosen for the same purpose, that being the constitutional title of the assembled people. Cf. ἀκούετε λεῴ = "*oyez*".

497. **στείχω.** ΠΙϹΤΩ of MSS. has

καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν.
πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους
λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν.
ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.
πειθὼ δ' ἕποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἄναξ ἀνάκτων, μακάρων στ
μακάρτατε καὶ τελέων
τελειότατον κράτος, ὄλβιε Ζεῦ,
πιθοῦ τε καὶ γενέσθω.
ἄλευσον ἀνδρῶν ὕβριν εὖ στυγήσας,
λίμνᾳ δ' ἔμβαλε πορφυροειδεῖ

idem est quod συγκαλέσας). σπεύσω Martin, Heimsoeth. ἕρπω F. W. Sch κίω Zakas. πατῶ Wecklein. 498 διδάξω M et editt. διδάξῶ fuerat, h. e. δ τοῖα M. ποῖα cod. Par. τοῖ' ἃ Shilleto. πατέρ' ὁποῖα Stanley. 501 π M, corr. Heath. Qu. ταὐτὰ? 506 πεῖθου M, corr. Stanley. In γενέσθω sine causa offenduntur nonnulli. καὶ γένει σῷ ἄλευσον Schuetz. τελείσθων Martin. μελέσθω Lincke. μ' ἀνόρθου audacius Oberdick. 50

lost initial C through the final σ of **ἐγχωρίους**. Turnebus' πείσω is impossible, since συγκαλῶν cannot = συγκαλέσας. **στείχω** is the usual word, cf. Cho. 764 στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον.

498. **διδάξων. διδάξω** might be (1) future indicative or (2) aorist subjunctive. In the latter case the construction would be στείχω συγ. λ. ὡς ἂν εὐμενὲς τιθῶ τὸ κοινὸν καὶ ὡς ἂν διδάξω κ.τ.λ.; but the king would not call the people together "in order to" instruct Danaus. In the former case στείχω...διδάξω would correspond, στείχω being a quasi-future like εἶμι. Yet the best construction and sense obviously make for στείχω (1) συγκαλῶν λαοὺς ὡς ἂν κ.τ.λ., (2) διδάξων σὸν πατέρα κ.τ.λ.

499—500. Construe **καὶ θεοὺς παραιτοῦ (ὥστε) τυχεῖν (τούτων), τῶν (=ὧν) σ' ἔρως ἔχει.**

501. **ταῦτα**, sc. what is stated in *vv.* 497, 498.

503—506. The appeal to Zeus is based alternately upon (1) his omnipotence, (2) his own beatitude. Thus (1) ἄναξ ἀνάκτων and τελέων (the noun) τελειότατον κράτος, (2) μακάρων μακάρτα ὄλβιε. He *can* help the Danaids, *should* (comparing his own bliss offspring's sufferings).

506. **γενέσθω.** Wellauer wro plains "fiat quod statim dicturi s Rather the reference is to *v.* 5 **θοῦ** corresponds to **πειθώ, γενέ τύχη πρακτήριος.** The combina 2nd and 3rd person imperative by of τε καὶ and without distincti nouns is natural, when it is reme that γενέσθω is impersonal, and th therefore **πιθοῦ τε καὶ δὸς (ταῦ νέσθαι.**

507. There is here the same between the treatment to be d the males and the females of Z getting as in *vv.* 28—37. Hence is emphatic (=ἀρσένων) as oppos πρὸς γυναικῶν.

εὖ=δικαίως Schol. Cf. *v.* 68. **στυγήσας.** Cf. στυγόντες *v.* note.

508. **πορφυροειδεῖ,** not otio with reference to the colour of the sea, and in opposition to the fo

τὰν μελανόζυγ' ἄταν.
τὸ πρὸς γυναικῶν δ' ἐπιδὼν — ἀντ. α'.
παλαίφατον ἁμέτερον

πορφυροειδῆ in -αι et -εῖ correcta praebet M. 509 Locus a multis suspectus. ν μέλανα ζυγίταν Burges. τὰν μελανοζυγᾶ ναῦν Oberdick. ναῦν, μελανόζυγ' ἄταν eimsoeth. 510 τὸ πρὸς γυναικῶν M. Addidi δ' et interpunctionem post γένος sui, ut liqueat quae sit verborum structura. τὸ δ' αὖ γυναικῶν Enger. τὸ πρὸς ναρχᾶν Hermann. τὸ προστρόπαιον δ' Wecklein. 511 ἀμετέρου γένους Weil.

thet of colour **μελανόζυγα**. The sea not, as in Soph. Frag. 341 (Πόσειδον, γλαυκᾶς...μέδεις λίμνας), the bright of a serene day, but the darkling of the tempest. Cf. Il. XIV. 16 ὡς πορφύρῃ πέλαγος μέγα κύματι κωφῷ. . XXI. 551 metaphorically of the t. In Il. XVII. 551 πορφυρέη is an iet of νεφέλη. In Eur. Tro. 124 ἅλα υροειδῆ the epithet is idle enough; here we are dealing with Aeschy- (Though in Il. XIV. 16 the sense ubled" (πορφύρ-ω) may be truer "darkened", we cannot suppose ord was so understood by the Greek rs of later times.)

. **τὰν μελανόζυγ' ἄταν**, a difficult, eschylean expression. The ship of ons of Aegyptus is an **ἄτη** in the sense in which the spider of *v.* 857 ἄτη, an approaching *pernicies*, *pes- lamnum*. Cf. Ag. 643 δίλογχον Of the epithet Weil says "nigro io impulsam". Though, so far as ense goes, this might appear to be out by *v.* 698, yet it seems scarcely le that μελανόζυγα = μελανοζυγίτιδα may coin such a word). Even Ae- is would scruple to use μελανόζυξ = ας ζυγίτας ἔχουσα. Even μέλανα ("thwarts", *transtra*, *i.e.* persons e thwarts) ἔχουσα would be too far- d. A natural meaning is "black- ' (cf. Il. XVIII. 276 σανίδες ἐζευγμέ- The former part of the epithet cor- ids to the "black ships (*i.e.* ships r)" of Homer, the latter part to being δοριπαγεῖς. There is of course present the metaphorical sense of "black" = "hateful, dread", *e.g.* S. c. T. 833 μέλαινα ἀρά, 988 μέλαιν' Ἐρινύς, Ag. 770 μελαίνας μελάθροισιν ἄτας.

510. **τὸ πρὸς γυναικῶν δ'**, the addition of Δ after Ν makes sense and construction clear. Opposition is wanted to **ἀνδρῶν ὕβριν στυγήσας** and **δὲ** is required to mark it. **ἐπιδὼν** (implying προφρόνως) answers to **στυγήσας**, with object **ἁμέτερον γένος**, while **τὸ πρὸς γυναικῶν** is adverbial, like τὸ κοινὸν (341) and τὸ πρὸς δύνοντος ἡλίου (228); cf. τὸ πρὸς μητρὸς &c. This is better than to construe **νέωσον αἶνον γένος** as a double accusative of the kind Eur. Med. 205 ἄχεα μογερὰ βοᾷ τὸν ἐν λέχει προδόταν κακόνυμφον, Tro. 335 βοᾶτε τὸν ὑμέναιον νύμφαν, where the one accusative is supposed to become welded into the verb, *i.e.* νέωσον—αἶνον = αἴνει ἐκ νέας. Of such construction in Aeschylus we have only S. c. T. 289 μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεών, which is too doubtful to be of much service. Ag. 813 is altogether corrupt. Inf. 615 Ἄρη is the subject, not the object, to κτίσαι βοάν. The genitive **φιλίας προγ. γυναικὸς** will be very awkward if that construction is adopted here, and rhythm points to a pause at **γένος**.

The Danaids and their cousins are equally descended from Zeus, and the race might therefore be viewed τὸ πρὸς ἀρσένων as well as τὸ πρὸς γυναικῶν. Hence "look graciously upon our race—this female side of it".

511. **παλαίφατον** from its position is not merely epithetic but implies "look back upon it in its olden days". Nor

γένος, φιλίας προγόνου γυναικὸς
νέωσον εὔφρον᾽ αἶνον.
γενοῦ πολυμνάστωρ, ἔφαπτορ Ἰοῦς·
Διός τοι γένος εὐχόμεθ᾽ εἶναι
γᾶς ἀπὸ τᾶσδ᾽ ἄποικοι.
παλαιὸν δ᾽ εἰς ἴχνος μετέσταν
ματέρος, ἀνθονόμους ἐπωπάς,

513 *αἶσαν* Martin. Possis *αἰδῶ* "misericordiam". 514 *πολυμνῆστορ* (-ᾶ- Dindorf). *πολυμνήστου γ᾽* Heath: sed neque *πολύμνηστος*, quod sciar Io, neque istud *γε* aliud est quam odiosa puerorum particula. *ἐφάπτωρ* Porson. 515 *δίας* M, corr. Stanley. *δι᾽ ἃς* Porson. *Δῖον* Butl Pauw. *χθονὸς* pro *γένος* Hartung. 516 *ἔνοικοι* M. *ἄποικοι* Schuetz. Oberdick. *ἄνοικοι* Pauw. *ἄνωθεν* ingeniose Weil. *τᾶσδ᾽ ἀπὸ γᾶς μέτοικοι* 517 Fortasse *κατέσταν*: cf. *κατάγειν*, *κατέρχεσθαι*: "sum redux".

is it merely =*παλαιὸν* but ="it and all its old *story*". Cf. Pind. N. II. 25 *Ἀχάρναι δὲ παλαίφατοι εὐάνορες* ("as we know in story"). Sometimes the word =*fabulosus*, sometimes "traditional".

512. **γυναικὸς** to give point to the prayer that Zeus should favour the *women*: "Io too was a woman".

513. **αἶνον** in the older meaning "tale". **εὔφρονα** "pleasant", for the pleasure Zeus had in her (cf. Virgil's *si quid fuit umquam dulce meum*). Il. XV. 99 *εἴπερ τις δαίνυται εὔφρων*. Otherwise proleptically *νέωσον αἶνον* (*αὐτῆς*), *ὥστε εὔφρων εἶναι ἡμῖν*.

The Scholiast says simply *ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμεν*.

514. **ἔφαπτορ Ἰοῦς**, no idle addition, but with *γενοῦ πολυμνάστωρ* a strong figure. "Remember all your love for Io and how we are its offspring".

515 sq. Hermann takes the MS. reading **δίας τοι γένος** *κ.τ.λ.* as *εὐχόμεθα γένος εἶναι ἀπὸ τῆσδε τῆς δίας γῆς, ἔνοικοι αὐτῆς*. But (apart from the clumsy order) **ἔνοικοι** is not *ἀστοί*, nor is Argos a *Δία γῆ*. The Danaids were *not* *ἔνοικοι* of Argos, and *Δία γῆ* would mean Egypt. So the Scholiast, *τῆς δίας Αἰγύπτου, τῆς τοῦ Διὸς ἱερᾶς γῆς* (cf. *vv.* 4, 537). There should accordingly be an opposition expressed between **δίας γᾶς** (Egypt) and **τᾶσδε γᾶς** (Argos). In this case *γᾶς* must be with *δίας* as well as with *ἀπὸ τᾶ* construction then becomes **γένος** of race) **τοι εὐχόμεθα εἶναι** **ἔνοικοι ἀπὸ τᾶσδε γᾶς**, *i.e.* **ἀπὸ τᾶσδε γᾶς (ἐλθοῦσαι) ἐνοι** **γᾶν**. But this, though the sible arrangement, is intoleral ward, and *ἔποικοι* or *μέτοικοι* w to be required with *ἀπὸ τᾶσδ᾽* ra *ἔνοικοι*. For the general sense not help comparing *vv.* 15—18 *γαῖαν, ὅθεν δὴ γένος ἡμέτ* *οἰστροδόνου | βοὸς ἐξ ἐπαφῆς* *πνοίας | Διὸς εὐχόμενον, τ* From that place and the sense a demanded here, it is not too mu **Διὸς** for **δίας** and **ἄποικοι** fo emphasis being made to fall on **τᾶσδε**: "we are the offspring and *this* land is our home".

517. **ἴχνος**, *i.e. the place* walked of old. So *vestigia*.

μετέσταν, viz. "when I de to leave Egypt".

518. **ἐπωπὰς=κατανομάς** general explanation. Literal places where Io was watche Abstract for concrete: cf. H IX. 134 *ἄροσις*=*arvum*, and note on Cic. Phil. II. xxxix. §

λειμῶνα βούχιλον, ἔνθεν Ἰὼ
οἴστρῳ ἐρεσσομένα
φεύγει ἁμαρτίνοος,
πολλὰ βροτῶν διαμειβομένα
φῦλα, διχῆ δ' ἀντιπόρω

λαις Tournier. *ἀνθονόμου 'πὶ ποίας* Burges. 520 *ἐρεθομένα* Paley, quoniam in antist. est *Λύδιά τε γύαλα.* 522 *πόλλ' ἀνδρῶν* Meineke propter antistropham *Παμφύλων.* Sed nominibus propriis conceditur aliquid. 523 *ἀντίπορον γαῖαν*

520. **ἐρεσσομένα.** Paley's **ἐρεθομένα** is against the metre of the following line and is less poetical than *ἐρεσσομένα*. The Scholiast explains *ἐλαυνομένη*. It is true that *ἐρεθίζω*, *ἐρεθισμός* are peculiarly suited to the teasing of the *μύωψ* and that Photius explains *οἶστρος* by *ἐρεθισμός*. But the more obvious word is the less likely. **ἐρεσσομένα** contains a metaphor (which we may or may not appreciate) whereby Io is regarded as a vessel being propelled by the attack of the gnat, as a ship is by the stroke of the oars. Cf. Eur. I. A. 128 *ἐρέσσειν τὸν πόδα*, S. c. T. 855 *ἐρέσσετ' ἀμφὶ κρᾶτα πόμπιμον χεροῖν πίτυλον.*

522. **πολλὰ φῦλα**: in Prom. Vinct. 825 sqq. Io, before reaching the (Cimmerian) Bosporus goes to Molossia, Dodona, along the Ionian Gulf (Adriatic) and thence back eastward. The whole course of her wanderings is different in the two plays.

523. The MS. reading **ἀντίπορον γαῖαν ἐν αἴσᾳ** will scarcely bear scrutiny. It is difficult, if not impossible, to give ὁρίζει any proper sense, and **ἐν αἴσᾳ** (*ἐν εἱμαρμένῃ* Schol.) is useless. The crossing of the Bosporus is no more due to destiny than any other of her experiences, unless indeed we suppose that there was a kind of miracle in a cow swimming the Bosporus, and that the performance is explained by these words "she could do it, for destiny had decreed it". But, if only one shore is mentioned, what is διχῇ, and what is **ὁρίζει**? In Eur. Med. 432 we have *διδύμους ὁρίσασα πόντου πέτρας*, where the meaning is "separated on either hand". So Io has on one hand the continent of Europe, on the other that of Asia: cf. Prom. V. 734 *λιποῦσα δ' Εὐρώπης πέδον | ἤπειρον ἥξεις 'Ασιδ'*. The notion of *ὁρίζειν* is *disterminare.* Its uses in separation may be seen in *e.g.* Soph. Phil. 635 *ὡς ἡμᾶς πολὺ | πέλαγος ὁρίζῃ τῆς 'Οδυσσέως νεώς*, Eur. Hel. 128 *χειμὼν ἄλλοσ' ἄλλον ὥρισεν*, Hdt. II. 16 *ὁ Νεῖλος τὴν 'Ασίην οὐρίζει τῆς Λιβύης*. *διχῇ ὁρίζει* can thus be properly used with a dual or plural, but only with a singular when the object from which that singular is separated is also expressed. A clue to the true text may be found in Pers. 66 *πεπέρακεν εἰς ἀντίπορον γείτονα χώραν* (of Xerxes' army crossing the Hellespont). No writer repeats his exact words so much as Aeschylus. The same thought seems to suggest the same expression, as it does with many thoughtful speakers and writers. The dual terminations would be especially liable to corruption.

Though the word "Bosporus" has been used, and though Aeschylus evidently had *βόσπορος* in mind, it is more likely that he was thinking of the Hellespont than of the Bosporus proper. A *Thracian* Bosporus is in view, as the detailed wanderings in Asia Minor shew. Whatever the origin of the word, it would naturally be explained (wherever applied) as connected with a supposed crossing of Io. Several straits were so called, but two in particular, and either of these would be used in the myth of

γείτονε χέρσω διατέμ-
νουσα πόρον κυματίαν ὁρίζει.
ἰάπτει δ' Ἀσίδος δι' αἴας ἀντ. β'.
μηλοβότου Φρυγίας διαμπάξ·
περᾷ δὲ Τεύθραντος ἄστυ Μυσῶν
Λύδιά τ' ἆγ γύαλα·

ἐν αἴσᾳ M. De toto loco infra disceptatum est. 526 βασίδος M, corr. Turnebus. φάσιδος C. G. Haupt. κάσίδος Paley. δ' ὡς βάσιν Bamberger. ἀΐττει (qu. ἀΐσσει) pro ἰάπτει Abresch. διέπτα Scaliger. 528 πείρει Heimsoeth. μουσῶν M, corr. Turnebus. 529 λύγιά M, corr. Turnebus. τε γύαλα M, corr. Hermann. τ' ἐς Klausen. Μαιονίας γύαλα audacius Oberdick. 530 ὁρῶν M: in ὅρων

Io as the occasions of poetry required. The Hellespont, however, was also called Bosporus. Cf. Pers. 722

ΑΤ. μηχαναῖς ἔζευξεν Ἕλλης πορθμόν, ὥστ' ἔχειν πόρον.
ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν;

and ibid. 744

ὅστις Ἑλλήσποντον ἱρόν, δοῦλον ὥς, δεσμώμασιν
ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ.

Soph. Aj. 884 ῥυτῶν Βοσπορίων ποταμῶν (=rivers running into the *Hellespont*). The small initial should perhaps be written in these instances. If Aeschylus means the Hellespont here, the subsequent course of Io's wanderings is geographically natural: if the Bosporus proper, it is less so.

524. **διατέμνουσα πόρον.** There are two possible renderings: (1) τέμνειν πόρον=τέμνειν ὁδὸν (secare *viam*); cf. Ar. Thesm. 1100 διὰ μέσου αἰθέρος τέμνων κέλευθον. (2) τέμνειν πόρον=secare *fretum*, "to cleave through the strait". The former is the more vigorous and gives more elegance to κυματίαν. δια- "from shore to shore".

526. **ἰάπτει**: the intransitive use is not elsewhere found with this verb, but is not unknown with βάλλω and ῥίπτω. Paley quotes ἱέναι from Pers. 472 (a very doubtful passage). In Ag. 1172 ἐγὼ δὲ θερμόνους τάχ' ἐμπέδω (*sic*) βαλῶ we should emend ἐγὼ δὲ τέρμονος τάχ' ἐμπελῶ κακῶν.

527. **μηλοβότου Φρυγίας.** The Scholiast says λείπει ὁ καί. In this he is wrong. Aeschylus first makes the general statement ("she speeds through Asia"), and then particularizes. The following lines are exegetical and καί would be out of place. **Φρυγία** is Phrygia on the Hellespont, which includes the S. W. shore of the Propontis. Greater Phrygia would be out of line. If Io crossed at the Hellespont the regions named would follow in due order. **μηλόβοτος** implies more or less waste or *moorland*. Cf. Isoc. 302 C χώραν μηλόβοτον ἀνιέναι. Phrygia was noted for its sheep and wool (Strabo XII. 578, Ar. Av. 493).

528. **Τεύθραντος ἄστυ.** Teuthras was king of Mysia and adoptive father of Telephus. Teuthrania is the S. W. portion of Mysia, extending along the Caicus. The capital was in later times Pergamum. A *town* named Teuthrania is mentioned by Xen. Hell. III. 1 § 6, and as Pergamum is not mentioned at all till Xenophon (Anab. VII. 8), it might be conjectured that Teuthrania was the capital in the time of Aeschylus.

529. **Λύδιά τ' ἆγ γύαλα**, *i.e.* Eastward by South, so that she reaches Pamphylia and Cilicia, not Caria and Lycia.

καὶ δι' ὀρῶν Κιλίκων
Παμφύλων τε διόρνυται ἐς
τὰν ποταμοῖς ἀενάοις
καὶ βαθυπλούτῳ χθονὶ κλει-
τὰν Ἀφροδίτας πολύπυρον αἶαν.
ἱκνεῖται δ' ἐγκυκλουμένα βέλει στρ. γ'.

stavit sec. man. ὀρῶν Guelf. ὄρων in marg. Esc. κυλίκων cod. Guelf. Conit quivis Λυκίων. 531 Correxi pro eo ac potui. Exstat in M Π. τε γένη ρνυμένα τὰν ποταμοὺς δ' ἀενάους καὶ βαθύπλουτον χθόνα καὶ τᾶς ἀφροδίτησ κ.τ.λ. (quod e sequenti A factum est) omittit cod. Guelf. γένη delevit Heath. κλειτὰν te me Bamberger. τὰρ ποταμοὺς Robortellus. γᾶς ποταμοὺς et τὰν Ἀφροδίτας ermann. χθόν', ἀλᾶται Oberdick. 535 εἰσικνουμένου M (ultimum -ου in sura et χ super κ adscriptum praebens). εἰσικνουμένη cod. Guelf. ЄΓΚΥΚΛΟΥ-

530. **ὀρῶν** (or **ὀρέων** disyllabic) is unbtedly correct. So Phrygia has its ep-moors, Lydia its glens, Phoenicia streams and rich earth. Thus the *nical features* of the several countries briefly noted. Geographically **Κιλί-** should come after **Παμφύλων**, but schylus loosely joins "Cilicia and nphylia" into one region which shares ally in the possession of Mount Tau- **Λυκίων** would be an easy but uned-for correction.

31—534. It is hard to account for corruptions in this passage. All ediadmit that **γένη** is to be rejected. mann says "adscriptum esse videtur ad corruptum Παμφύλα, in quo quis a sibi visus erat legere". It is, how-, quite as likely that **διόρνυται ἐς** was red to **διορνυ-μένα** and the interlinear a passed into **γένη**. If *διορνυμένα* is t, a finite verb is required in the ainder of the sentence. A possible gestion is *καὶ δι' ὀρῶν Λυκίων* | *Παμων τε περᾷ Κιλίκων* | *γᾶν ποταμούς τ' ίους* | *καὶ βαθύπλουτον χθόνα, καὶ* | *τὰν ροδίτας πολύπυρον αἶαν*. *γένη* would n be a mistake for *περᾷ*, and *διορνυα* would have arisen from *δι' ὀρῶν* ough the eye glancing from *Κιλίκων* Λυκίων. But after much considera- n the reading of the text has been adopted. The ample description in praise of a certain land (as opposed to the use of a mere epithet or single noun as with Phrygia &c.) seems better suited to a land which has not been *named* specifically, "the land of Aphrodite", *i.e.* Phoenicia. (Cf. note on *v.* 258.) Cilicia had no special claim to such generous fulness of description over and above the mention of its mountains and its name. The Scholiast explains **βαθύπλουτον** in the words *διὰ βύβλον καὶ λίβανον*, which shew that he understood it of Phoenicia and not Cilicia. Phoenicia is the land of Aphrodite Urania or Astarte. The rivers include the well-known Leontes, and the country is well-watered generally. In fertility it entirely corresponds to the description here.

532. **ἀενάοις**, *i.e.* unlike many of the Greek and Asiatic streams, which dry up or dwindle to a ditch in summer.

533. **βαθύπλουτον**, either "deep and rich", *i.e.* *βαθύγεως* as opposed to *λεπτόγεως*, or "very rich", cf. *βαθυκτέανος*, *βαθυγήρως* &c. Soph. Aj. 130 *ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει*; But though the depth of soil is a necessary implication in the context, it probably forms no part of the word.

535. **ἐγκυκλουμένα**. The MS. reading **εἰσικνουμένου** is explained by the Scho-

βουκόλου πτερόεντος
Δῖον πάμβοτον ἄλσος,
λειμῶνα χιονόβοσκον, ὅντ' ἐπέρχεται
Τυφῶ μένος,
ὕδωρ τε Νείλου νόσοις ἄθικτον,

μενα pro ЄICIKNOY*μενα* scripsi. *ἐγκεχριμένα* Hermann. *δυσπονουμέ* *εἰσκινουμένη* Abresch metri securus. 538 *χληδόβοσκον* Oberdick. *χεται* Turnebus. 540 *ὕδωρ τὸ* M, corr. Pauw. *γάνος τὸ* Weil. *μέν*

liast as *τοῦ οἴστρου τῷ κέντρῳ αὐτὴν διατρυπῶντος*, *εἰσικνουμένου* being therefore =*penetrante*. Compounds of *ἱκνεῖσθαι* are frequent of striking blows, cf. Soph. O. T. 809 *διπλοῖς κέντροισί μου καθίκετο*, Lucian Symp. § 16 *τάχα δ' ἄν τινος καθίκετο τῇ βακτηρίᾳ*, Hdt. VII. 35 *ἐπικέσθαι μάστιγι τὸν Ἑλλήσποντον*, Plato Hipp. Maj. 292 A &c. *εἰσικνέομαι* is not quoted in this sense, but that in itself would be scarcely an objection. The paronomasia with *ἱκνεῖται* seems scarcely tolerable: there is manuscript evidence of uncertain reading; and commentators generally have sought for some word in the sense of "driving" or "being driven". The corruption assumed in the text here offered is primarily due to the old confusion of K and IC, ЄΓK passing into ЄIC. **ἐγκυκλουμένα**=**κύκλῳ δονουμένη**, with which cf. *οἰστροδόνητος*. Eur. I. T. 76 *ἐγκυκλοῦντ' ὀφθαλμὸν* "turning the eye round and round". Diod. IV. 23 *ἐγκυκλωθῆναι Σικελίαν* ("wander round S."). Ov. Met. I. 730 (of Io) profugam per totum *circuit* orbem.

537. **Δῖον ἄλσος**, Egypt, cf. *v.* 4 and 515. For *ἄλσος* cf. *v.* 488.

πάμβοτον, inf. 827 sqq.

538. **χιονόβοσκον**, *φασὶ γὰρ λυομένης χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν* Schol. Cf. Frag. 305 *ἔνθα Νεῖλος ἑπτάρους | γάνος κυλίνδει πνευμάτων ἐπομβρίᾳ, | ἐν δ' ἥλιος πυρωπὸς ἐκλάμψας χθονὶ | τήκει πετραίαν χιόνα, πᾶσα δ' εὐθαλὴς | Αἴγυπτος ἁγνοῦ νάματος πληρουμένη | φερέσβιον Δήμητρος ἀντέλλει*

στάχυν. Eur. Hel. 1—3. Li
Scott wrongly give the accentua
βόσκον.

538, 539. **ἐπέρχεται Τυφ**
Τῡφώς, Τῡφωεύς or **Τῡφῶν** is th
fied dust-storm. In Africa he
moom, and in Egypt locally th
As a terrible phenomenon he r
be represented as a hostile gia
common noun in Ar. Lys. 97
τυφῷ καὶ πρηστῆρι. In Ag. 6
τυφῶ the use for *any* whirlwin
without dust) is less accurate, a
by the derivation (√*τυφ*=√
connection with *τῦφος* and th
association of *Τυφώς* with smok
volcanic agencies (Prom. V.
S. c. T. 493

Τυφῶν' ἱέντα πυρπνόον διὰ
λιγνύν

(and ibid. 511). Soph. Antig.
καὶ τότ' ἐξαίφνης χ
Τυφὼς ἀείρας σκηπτόν, οὐράνιον
πίμπλησι πέδιον...ἐν δ' ἐμεστ
αἰθήρ.

Τυφώς is particularly associ
Egypt, and his Simoom char
be recognised in all his myth
search for Osiris (Strabo XVI
Hdt. II. 156, III. 5.

ἐπέρχεται, of hostility. So
Ag. 1256, supra *v.* 448.

540. **ὕδωρ τε**, depending o
the relative clause **ὅντε...μέν**
no break in the structure. T
and accept the Scholiast's *ἐ*
τί ἐστι τὸ μένος τοῦ Τυφῶ, εἰπ

μαινομένα πόνοις ἀτίμ-
οις ὀδύναις τε κεντροδα-
λήτισι θυιὰς Ἥρας.
βροτοὶ δ', οἳ γᾶς τότ' ἦσαν ἔννομοι, ἀντ. γ'.
χλωρῷ δείματι θυμὸν
πάλλοντ' ὄψιν ἀήθη
βοτὸν ἐσορῶντες δυσχερὲς μιξόμβροτον,

πι Heimsoeth. δρόσοις ἄμικτον (ἄθικτον Naber) Tournier. 541 δρόμοις pro πόνοις Oberdick. πόνοις ἀΰπνοις Tournier. 543 κεντροδαλήτοις M, corr. Erfurdt. κατροδαλήμοσι Heath. θυΐας M, corr. Heath. Admodum languet Robortelli θείας et metrum pessumdat. 545 δείμακτι M, corr. Robortellus. 547 βοτὸν ante corr. M. Dum "purum," quem vocant, senarium requirit Pro-

τὸ Νείλου is no less than an absurdity. The one is a hostile burning wind, the other a beneficent, healthful water. Klausen explains "aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis".

νόσοις ἄθικτον, v. Prom. V. 812 ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος. σεπτὸν rather than εὔποτον is the representative of νόσοις ἄθικτον. νόσοις ἄθ. is not "untouched by diseases" (=νόσων ἄθ.), but "*not to be touched* by diseases" (morbis non attingendum), *i.e.* no diseased person might pollute the stream. For this sense of ἄθικτον cf. Soph. O. C. 39 χῶρος ἄθικτος οὐδ' οἰκητός.

544. ἔννομοι: *οἰκήτορες* Schol. The verb is ἐννέμεσθαι. Paley thinks he finds another instance in Pind. P. IX. 101.

545. **χλωρῷ**: χλωρὸν δέος is Homeric, but the epithet is not formal here. Rather χλωροὶ ἐγένοντο καὶ θυμὸν ἐπάλλοντο δείματι is thus expressed more briefly. Cf. Eur. Suppl. 599 ὥς μοι ὑφ' ἥπατι δεῖμα χλοερὸν ταράσσει. There is allusion also to the supposed complexion put on by the σπλάγχνα under emotion. Cf. the Homeric φρένες ἀμφιμέλαιναι.

546. **δείματι πάλλοντ' ὄψιν**, *i.e.* **παλλόμενοι ἐφοβοῦντο ὄψιν**. Such accusatives κατὰ σύνεσιν are common, especially with notions of fear. Cf. Eur. Bacch. πάλιν λέγ', ὡς τὸ μέλλον καρδία πήδημ' ἔχει, Dem. De F. L. § 366 τεθνάναι τῷ φόβῳ Θηβαίους, and Phil. I. § 57 τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους. ὄψιν *might* of course be governed by ἐσορῶντες in apposition with βοτόν. But this is entirely against the rhythm.

πάλλομαι of a person: Cho. 524 ἐκ νυκτιπλάγκτων δειμάτων πεπαλμένη.

547. It is difficult to understand the criticisms passed upon this verse. A senarius is wanted to answer to *v.* 538. What the Scholiast meant by his note **ὄψιν ἀήθη ὁρῶντες** was simply that such was the construction. Herein he was wrong, but there is every reason to suppose he read **ἐσορῶντες**. If the metrical correspondence is to be *syllabatim*, what becomes of **λειμῶνα**)(**βοτόν**, or of Paley's βοτὸν κεροφόρον)(λειμῶνα χιονόβοσκον? It can scarcely be that the division of the tribrach between two words is sufficient to shew correption. It may indeed be taken for granted that, though "pure" feet are more common in the iambic senarii of choral odes than in those of dialogue, yet any iambic senarius may antistrophically respond to any other iambic senarius. An unbiassed examination of all instances can result in no other conclusion.

δυσχερές: τερατῶδες Schol. Cf. Prom. V. 802 ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν. Soph. Ant. 254 θαῦμα δυσχερὲς παρῆν.

μιξόμβροτον like μιξόθηλος, μιξοπάρ-

τὰ μὲν βοός,
τὰ δ' αὖ γυναικός· τέρας δ' ἐθάμβουν.
καὶ τότε δὴ τίς ἦν ὁ θέλξ-
ας πολύπλαγκτον ἀθλίαν
οἰστροδόνητον Ἰώ;
τυραννείας κρέων ἀπαύστου
Ζεὺς * * *

crustem agit Paley *βλέποντες* proponens. *βόσκημ' ὁρῶντες* Oberdick. *ρῶντες* sine idonea causa eiciunt. *βότον κακόχαρι* Hermann. *βόσκη* Heimsoeth. *βοτὸν παράκοπον* Lincke. *ἐσορῶντι* Tournier. 548 *τὰν δ' αὖ* M. *τὰ δ' αὖ* prima Guelferbytani manus. *τὰ δ' αὖ* Hermann *τὰ μὲν...τὰ δ' αὖ*. Idem nuper vidit Paley. 549 *δὲ θαμβοῦν* M, corr. 550 *τόδε* M, corr. Stephanus. *δή τισ* M. Recte scholiasta "*ὡς ἐν* 553 *Ζεὺς αἰῶνος κρεῶν* (in marg. *κραίνων* sec. man.) M. *δι' αἰῶνος* He lacunam, quae sequitur, explevit his verbis *πράκτωρ τῶνδ' ἐφάνη* Ze aperte mutilus est. Cum inter se saepius confunderentur Z et T, e ΝΕΙΑC factum est ΖΕΥC ΑΙΩΝΟC, oculis librarii in proximu aberrantibus. Quo facto, fieri non potuit quin omitteretur versus iteru *Ζεὺς* incipiens. Hic autem versus sescentis modis suppleri potest, e.g. Z

θενος (of the Sphinx: Eur. Phoen. 1023), *μιξοβάρβαρος*. The opposite is found Eur. Ion 1161 *φὼς μιξόθηρ*. On the question of the shape of the metamorphosed Io see note on *Δῖον πόρτιν* v. 42.

548. **τὰ μὲν...τὰ δ' αὖ.** The MS. reading **τὰν μὲν...τὰν δ' αὖ** is almost impossible, for these reasons, (1) there is no feminine noun nearer than *ὄψιν*, while these words depend on *ἐσορῶντες* and refer to *βοτὸν μιξόμβροτον*; (2) *τὰν μὲν...τὰν δὲ* should refer to two persons, not two parts of a person; (3) the genitives *βοὸς γυναικὸς* would have no construction, and it would be necessary to read *τὰν μὲν* **βοῦν**, *τὰν δ' αὖ* **γυναῖκα**. These difficulties are removed by accepting the hint of Guelf. **τὰ δ' αὖ.** With **βοτὸν...τὰ μὲν**...we have a structure of the whole and the part: "seeing a weird creature (that is, seeing) some parts those of a cow, some again those of a woman". This might be otherwise expressed **τὰ μὲν βοῦν, τὰ δ' αὖ γυναῖκα**, but the text is equally good Greek; cf. Pindar P. II. 48 *ἀμφοτέροις ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὕπερθε πατρός*. The neuters should not be pressed to signify *ἄρθρα* o the human part may not be in limbs, but in actions and be

554. Some words have been should correspond to v. 562. reading **Ζεὺς αἰῶνος κρέων ἀ** generally suspected. Herman *Ζεὺς* to belong to the lost ver *αἰῶνος κ.τ.λ.* and fills the l *πράκτωρ τῶνδ' ἐφάνη Ζεύς*. Bu as almost immediately (v. 56 in a more appropriate context and inasmuch as *αἰῶνος κρέων* is intelligible (or here apposite) the flaw may be looked for in NOC as a whole. For the se quire something which shall *power* of Zeus (v. inf. 565 alone is superior to Hera". T probability in the case of lacu the lost lines began with word in some measure resembling forms at the beginning of adja If here the copyist, deceived by resemblance, took *Ζεὺς* as the b the present line, whereas it right to the next, when he came to t

Διὸς δ᾽ ἀπημάντῳ σθένει
καὶ θείαις ἐπιπνοίαις
παύεται, δακρύων δ᾽ ἀπο-
στάζει πένθιμον αἰδῶ.
λαβοῦσα δ᾽ ἕρμα Δῖον ἀψευδεῖ λόγῳ
γείνατο παῖδ᾽ ἀμεμφῆ,
δι᾽ αἰῶνος μακροῦ πάνολβον· ἀντ. δ΄.

λγει. 555 *βία δ᾽ ἀπημάντῳ σθένει* M. *Διὸς δ᾽* Schuetz. *δύα δ᾽* Her- χερὸς δ᾽ Wecklein. *βίας ἀπημάτῳ* Paley. *βίᾳ...χερὸς* H. Voss. Mihi t θεγᾶς. 556 *καὶ Διὸς περιπνοίαις* metri causa Oberdick. At sibi pro- : metrum, nam si in hoc carmine syllabae longae longam brevi brevem e conaberis, Aeschylum de integro scribes. 557 *ψαύεται* Burges. *παύ-* ἀποστάζειν vix Graece J. H. Schmidt. *ἀποσχάζει* Hermann. 559 *θρέμμα* ιει. *δ᾽ ἔρνος* Hartung. Proverbium est. Vide adnot. *ἀτρεκεῖ* Heimsoeth,

probably omit it under the impres- at he had already copied it: see crit. *τυραννία* expresses the absolute of Zeus, and with *ἀπαύστου* recalls m. Lept. 478 *ἡγοῦντο γὰρ οὐ μικρὰν* νίδα καὶ τοῦτον πεπαυκέναι. . 123 *ἀνέπειθε...ὡς χρὴ Κῦρον προ-* ένους τὸν Ἀστυαγέα παῦσαι τῆς ητης, &c. The **τυραννίς** of Zeus from the hated *τυραννίδες* of Greece g *οὐ παυστέα*, both in fact and in

Hermann's **δύα δ᾽**, besides being) Paley's objection that the Greeks has *παύεταί τις* rather than *δύα* ι *τινι*, leaves an obvious want. he mention of *Ζεὺς* in *v.* 554, either or *Διὸς* is required to take up and sise the fact that it was *Zeus* who ht the cure. **Διὸς δ᾽** of Schütz sup- the necessary word. **ἀπημάντῳ** is a kind of oxymoron (cf. *v.* 1035 *βίᾳ*), with a reference to the *βία* of er who *βιάζεται* the loved object. rom. V. 848

θα δή σε Ζεὺς τίθησιν ἔμφρονα
ὢν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.

. **παύεται** *i.e.* **τῶν ὀδυνῶν** (=*ἀνα-* ω). The expression **ἀποστάζει πέν-** αἰδῶ δακρύων strikes one as the t approach to a prettiness to be found in Aeschylus, though it does not equal the concettism of the late writer Musaeus (Hero and Leander, 173) *αἰδοῦς ὑγρὸν ἔρευθος ἀποστάζουσα προσώπου.* If it be sound, it must mean that, returned to consciousness (*ἔμφρων τεθεῖσα* P. V. 848), she lets fall tears (which she could not shed while in her distraught con- dition), tears prompted by *shame* and *grief* at what she has undergone (*ἐννοοῦσα ὃ πέπονθεν* Schol.). *πένθιμον αἰδῶ* thus= "the shame which looks back with grief on the past". It may seem gothic to suggest that after all Aeschylus wrote **ἱδρῶ**, a word used of "drops", not only of sweat, but of myrrh, gum, grape-juice &c. (where *we* speak of "tears"). Im- pressions are of course not safe to be trusted, but the "sorrowing shame of tears" impresses one as of a later birth than the poetry of Aeschylus.

559. **ἕρμα**: *τὸ βάρος* Schol. "Ballast" of a ship. *βάρος* is used of unborn chil- dren, Cho. 992. With λαβοῦσα cf. *ἐν γαστρὶ λαβεῖν* (Aristot. H. A. IX. 50) of conception. Pindar (P. III. 16) puts it more literally *φέρουσα σπέρμα θεοῦ κα- θαρόν*.

Δῖον ἀψευδεῖ λόγῳ: *καθὼς ἡ φήμη βού- λεται* Schol. rightly. There must have been some proverbial use of *Δῖον ἕρμα*, probably of lucky ships.

ἔνθεν πᾶσα βοᾷ χθὼν
φυσίζοος "Γένος τόδε
Ζηνός ἐστιν ἀληθῶς.
τίς γὰρ ἂν κατέπαυσεν Ἥ-
ρας νόσους ἐπιβούλους;
Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων
ἔξοχά που κυρήσαις."
τίν' ἂν θεῶν ἐνδικωτέροισιν στρ. ϵ΄.

ἀψυθεῖ Weil, ἀψεγεῖ Oberdick "puri" istius senarii causa. 562 Qu. ἀνθ' 563 φυσίζοον M. φυσίζωος Stanley. φυσιζόου Schuetz. γ' ἔρνος Weil. τὸ δὴ corr. Porson. τοδὶ Turnebus. 566 μόγους Oberdick. δόλους Naber. βούλου Schuetz. 567 Διὸς τόδ' ἔργον· καὶ τόδ' ἂν γένος λέγων ἐξ 'Επά κωρήσαις M. Videor mihi locum emendasse: vide inf. ἐξ ἐπαφῶν Bo

563. **φυσίζοος**, commonly used with *αἶα* or *γῆ*, and for this reason, and because viewed in connection with *vv.* 565—568 **φυσίζοον** can have no point with *γένος*, it seems best to accept Stanley's correction. **χθὼν φυσίζοος** = *Δῖον πάμβοτον ἄλσος* (*v.* 537) = Egypt.

566. **νόσους ἐπιβούλους** *i.e.* **ἐπιβεβουλευμένας**. **νόσος** is a general word for mischiefs or diseases of both mind and body. Pers. 750 *νόσος φρενῶν*, Soph. Aj. 59 *μανιάσιν νόσοις*.

In Soph. Ant. 421 the *τυφώς* is a *θεία νόσος*.

567 sqq. The crux of this passage lies in the question where the quotation ends. The impression of rhythm is that it closes with the close of the antistrophe. If we read **ἐξ 'Επάφου** we are met with great difficulties. (1) If **κυρήσαις** be the end of the quotation, **τόδ' ἔργον** will mean the cessation of Hera's hostility, **τόδε γένος** will be Epaphus, and **ἐξ 'Επάφου** therefore meaningless. (2) If **ἐπιβούλους** end the quotation, **Διὸς τόδ' ἔργον** will be a remark of the Chorus and **τόδε γένος** will = *ἡμᾶς*. The rest must be explained with the Scholiast *καὶ τὸ γένος ἡμῶν ἐξ 'Επάφου λέγων εἶναι τῆς ἀληθείας κυρήσεις καὶ οὐ ψεύσει*. But to whom is the remark addressed? To an imaginary listener? Such an address is highly unlikely here, and there is little point in saying "our race is from Epaphus", when *ἐκ Διὸ* rather what they felt and meant. *εἶναι* can scarcely be omitted. It is possibl conceive of them saying *καὶ τόδε γ λέγων εἶναι ἐξ ἐκείνου τοῦ υἱοῦ Διὸς κυρήσειεν ἄν τις*, but *ἐξ 'Επα* (without having said that the son of Z was so called) does not give the s force. (3) To make the quotation at **ἀληθῶς** is to deprive the emph *ἀληθῶς* of the argument which suppor in the following question, which w be very abrupt if spoken by the Dan themselves. Moreover the same ob tions would lie to *ἐξ 'Επάφου*. It is m better to understand that *vv.* 567, contain a further remark of one Egyp to another. The 2nd pers. is then q natural. Removing the punctuation a *ἔργον* and taking *γένος τόδε* of Epap (as in *v.* 563), we find all clear excep *'Επάφου*; which is an error for **ἔξοχά** by a mis-division *ἐξ* **οχαπου**.

ἔξοχα κυρῆσαι is to hit the mark an *ἄκρος τοξότης* (Ag. 628). *που* is suited to the imaginary conversation neighbour with neighbour. **ἔξοχος** oc P. V. 459, Ag. 1622. **κυρήσαις** (sc. *σκοποῦ*) with participle cf. Cho. 418 *τ ἂν φάντες τύχοιμεν*, Ag. 1233 &c.

569. **ἐνδικωτέροισιν ἐπ' ἔργοις**, the performance of deeds which hav greater claim upon him". "Non s

κεκλοίμαν εὐλόγως ἐπ' ἔργοις;
<εἶ γὰρ> πατὴρ φυτουργὸς αὐτόχειρ, ἄναξ.
γενοῦ παλαιόφρων, μέγας
τέκτων, τὸ πᾶν μάκαρ οὔριε Ζεῦ.
ὑπ' ἀρχᾶς δ' οὔτινος θοάζων ἀντ. έ. (595)

rιν' οὖν θ. ἐνδικωτέρως ἂν Hartung. 571—572 πατὴρ φ. α. ἄναξ γένους ιόφρων κ.τ.λ. M. Deficit unus senarii pes. Vulgo putant aliquid, quod – ⏑ ⏑ t, ante πατὴρ excidisse. Supplet εὖτέ γε Hermann, ἔστι δὲ Schwerdt, αὐτὸς ὁ soeth. Quoniam autem non necesse est syllabatim inter se respondeant ĩ, multa sunt quae et ante πατὴρ et ubicunque vis in versu interponere liceat. e αὐτὸς post φυτουργὸς H. Voss. βροτῶν (melius, opinor, θεῶν) post ἄναξ h. Intellego equidem quid sit πατὴρ γένους; non intellego quid sit ἄναξ γένους. tivus est ἄναξ, et secundam personam requirimus. Inter ΕΡΓΟΙϹ et ΠΑΤΗΡ isse videtur ΕΙΓΑΡ vel ϹΥΓΑΡ. Erat tamen qui de εἶ γὰρ φυτουργὸς (adsc. πατὴρ) αὐτοχειρῶναξ γένους cogitabat. 572 γένους M. Quare ς deleverim, dnot. τελειόφρων Hartung. 573 τὸ πᾶν μῆχαρ οὔριος Ζεῦς M. Corrigere s sum. τὸ πάντων Paley. τροπᾶν Verrall. 574 ἀρχὰς M. ὕπαρχος

s facta, sed quae iustiorem auctoris o invocandi causam praebeant" l), *i.e.* ἔργοις ἅ τις ἐνδικωτέρως ἂν ι. See Liddell and Scott ἐπὶ B. ι.

1. See critical note. It should be l, as a help to restoration, that the ge is a recapitulation of the opening vv. 503—514.

πατὴρ φυτουργὸς intentionally pleoic or reiterative. So (but less vigor-) Soph. O. T. 1482. Euripides uses ι. 481, I. A. 949) φυτουργός alone = ρ.

αὐτόχειρ, ὁ τῇ ἑαυτοῦ χειρὶ θεραπεύσας Ιώ Schol. If he had said κύσας ("impated") he would have been nearer mark. **αὐτόχειρ** is to be joined with υργός, since it cannot stand alone as dinate with πατήρ, φυτ., τέκτων. It ecessarily a qualifying word, and is ept in the derived sense "murderer") pled with verbs (τίνες ᾠκοδόμησαν; ες αὐτόχειρες Ar. Av. 1132) or genis (αὐτόχειρ τῆς ἀσελγείας Dem. 524); l φυτουργός here = ἐφύτευσας.

72. **γένους** MSS., **παλαιόφρων**, how-, is altogether perplexing if taken as epithet with μέγας τέκτων. In Eum. 838 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα, the meaning of the adjective is not at all clear and the article is sadly missed. But γενοῦ πολυμνήστωρ (sup. *v.* 514) seems to be repeated here, so that if γένους be corrected to **γενοῦ**, παλαιόφρων = πολυμνήστωρ, through the meaning φρόνησον τὰ πάλαι (γεγενημένα).

573. **τὸ πᾶν μάκαρ οὔριε Ζεῦ**, an echo of the opening μακάρων μακάρτατε...ὄλβιε Ζεῦ (*vv.* 503—505). **τὸ πᾶν μάκαρ** = **πάντως μάκαρ, πάνολβε.** The **μῆχαρ** of MSS. is probably due to the illusion that a neuter noun must follow τὸ πᾶν. Unfortunately the antistrophe is corrupt in the same place, though it may be almost certainly restored without any reference to the metrical question here. Paley formerly explained τὸ πᾶν μῆχαρ οὔριος as = ὁ πᾶσαν μηχανὴν οὐρίζων. But though οὔριος may have this verbal force (cf. ἄπορα πόριμος P. V. 904), it would surely be necessary to read ὁ and not τό. The Scholiast gives ἡ πάντων μηχανή, taking τὸ πᾶν μῆχαρ as in apposition to οὔριος Ζεύς.

574. **θοάζων**, καθήμενος Schol. Cf. Soph. O. T. 2 τίνας ποθ' ἕδρας τάσδε μοι θοάζετε; Connected with θάσσειν, θόωκος,

τὸ μεῖον κρεισσόνων κρατύνεις·
οὔτινος ἄνωθεν ἡμένου σέβει κράτη.
πάρεστι δ' ἔργον ὡς ἔπος
σπεῦσαί τι τῶν λόχιος φέρει φρήν.

ΔΑ. θαρσεῖτε, παῖδες· εὖ τὰ τῶν ἐγχωρίων (

Elmsley. Deinde θεάζων Bothe. 575 κρείσσον ὢν M, corr. Turnebus. ...κρατύνεις; Burges. κρατύνει M, corr. Schuetz. κρατύνειν Hermann. ταχύ soeth. 576 οὔτινος M, in ὅστινος mutatum. οὔτινος Robortellus. τίν berger. ἡμέν οὐ M, corr. Turnebus. σέβει κάτω M, corr. H. Voss. κρά κότον Bothe. 578 σπεῦσαι M. στεῦται Wecklein. δούλιος M. V ΛΟΧΟC et ΔΟΛΟC inter se satis saepe confunduntur. τί τῶνδ' οὐ Δ approbavit Oberdick. βούλιος Auratus, οὔλιος Stanley, δαύλιος Abresch, αἰολ 579—580 Vulgo post ἐγχωρίων interpungunt. Deinde δήμῳ Butler. S

and the gradation θαϝ (θοϝ) θυ. The other meaning "hasten" (θοός) would be possible (though less good), if it were not for the very distinct *v.* 576.

575. **τὸ μεῖον κρεισσόνων,** possessive, not comparative, genitive. **τὸ μεῖον** is cognate acc. = τὸ μεῖον κράτος: "thou holdest not the inferior powers (belonging to *i.e.*) deputed by superiors". He is no ὕπαρχος or satrap, but is himself βασιλεὺς βασιλέων, ἄναξ ἀνάκτων, τελέων τελειότατον κράτος (*v.* 503).

576. The objection to κάτω lies, not in the construction (for the genitive absolute is easy), but in the adverbs **ἄνωθεν κάτω.** The reference is from below upwards, ἄνω κάτωθεν, not vice versa. If anything be made to proceed ἄνωθεν it is κότος (hence κότον Bothe) or κράτη (Voss). It is Greek to say οὔτις ἄνωθεν ἥμενος κράτη σοι ἀποδείκνυσι, κότον σοι φέρει &c., but not Greek to say οὔτινα ἄνωθεν ἥμενον φοβεῖ κάτω. In the one case the action descends, in the other it ascends. So one may say οἱ ἐκ τῆς πόλεως λίθους ἔβαλλον but not τοὺς ἐκ τῆς πόλεως λίθοις ἔβαλλον. The tautology too in ἄνωθεν... κάτω is weak. By reading κράτη with Voss, the whole becomes οὔτινα ἄνωθεν κρατοῦντα σέβει.

577. **ἔργον ὡς ἔπος,** "deed or word alike". Cf. Herod. III. 135 ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐποί quotes Apoll. Rhod. IV. 103 ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμ he translates "action is as speech to execute anything", ta ὡς ἔπος as subject to πάρεστι object to σπεῦσαι. Rather **πάρε** *tibi*) **σπεῦσαι ἔργον τι ὡς ἔπος.**

578. **λόχιος** is adopted here confidence. **δούλιος** of MSS. variously altered, but no sugg given much force either to the or to **φέρει.** φρὴν is the *mens* Zeus, which is about to give word or deed. **φέρει** = "carri womb", or else "gives birth the former sense we have I ὅντινα γαστέρι μήτηρ...φέρει, a latter it is common. Instead of ἐκ νηδύος of Apoll. Rhod. IV action comes here λοχίας ἐκ φ for the corruption, ΛοΧιοc fir ΔοΛιοc, thence **δούλιος.** T part of the corruption was freq Rhes. 16 μῶν τις λόχος (al. νυκτῶν; ibid. 93 μῶν τις πολεμ λεται δόλος κρυφαῖος; (where give λόχος).

579. Some editors punctuat **ρίων.** Hermann imagines a lac the construction is **εὖ δέδοκτα τελῆ δήμου-ψηφίσματα τῶν ἐ**

ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως (
ἀλλ' ὥστ' ἀνηβῆσαί με γηραιὰν φρένα—
πανδημίας γὰρ χερσὶ δεξιωνύμοις

nulli. 585 ἀλλ' ὡς τ' ἀνήβήσαιμι M, corr. Tyrwhitt. γηραιᾷ φρενί M
Accusativum postulat sensus: vide infra. 586 πανδημίᾳ M. πανδημίας

κλησία, which was the more usual form of voting, the ψῆφος proper being only resorted to upon certain special matters. The Scholiast's note πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὀλίγοι is absurd. Danaus has already told them that the assembly was in their favour. Paley however, from this comment, reads ὅση, making the Chorus put the question "quot manus in maiorem partem sublatae sint". For our guidance we have Ag. 1370 ταύτην (τὴν γνώμην) ἐπαινεῖν πάντοθεν πληθύνομαι, where πληθύνομαι probably does not mean "I am in a majority" but "I am being filled", *i.e.* the speaker likens himself to a καδίσκος, into which votes are being poured from all sides. The Chorus knew that the decision was in their favour, so that no emendation should aim at asking *which way* the voting went, but *what decision* was come to. The terms of the resolution, though favourable, might be various. **ποῖ κεκύρωται τέλος;** asks this question; and the present line should either contain (1) a relatival clause qualifying τέλος or (2) a question explaining the sense of the former one. If (1) be right, we might read **ὅτι πληθύεται**, TI having been lost in Π. If (2) be right, we should, from Ag. 1370 (above quoted) and from *e.g.* Cho. 510 δρᾶν κατώρθωσαι φρενί, look for an infinitive. **ΤΙΔρᾶν ΠΛηθύεται** is suggested in the belief that the similarity between ΤΙΔ and ΠΛ was the cause of corruption. This is to be preferred to the former alternative, inasmuch as δρᾶν with emphasis is much in point: "What does it decide to *do*?"

The analysis of the line is perhaps as follows. **κρατοῦσα χείρ = οἱ κρατοῦντες τῇ χειροτονίᾳ.** Of the hands held up, those voting on the winning side are into χεὶρ κρατοῦσα, those on side into χεὶρ ἡσσωμένη, as i sembly were personified and hands only. The κρατοῦσα χ be filled (πληθύεσθαι), the oth This is quite different from t χείρ (*manus*) in such phrases VII. 20 μεγάλῃ χειρὶ πλήθεος band").

As to the forms **πληθύνω** an no distinction (at least in th passive) can fairly be drawn.

585. **γηραιὰν φρένα**, a apparently necessary. Dana young again "in heart", but the aged heart that makes young again, as the dative wo It would be possible to say ὥστ με γηθούσῃ φρενί "so that I g again *through* joy of heart" ἡσθῆναί με ἀνηβώσῃ φρενί " rejoiced *because* my heart gr again", but if we are to expre or respect in which the delig juvenation takes place we ἡσθῆναι γηραιὰν φρένα, ἀνηβῆσ φρένα. Thus infr. *v.* 753 ἀγγ μέμψεται πόλις γέρονθ', ἡβῶν γλώσσῳ φρενί, the dative is instrument or means "an old *made young by* eloquence". only apposite sense is given b respectus.

586. **πανδημίᾳ** is usually treated as = πανδημεί. But th δημίᾳ may well enough bear thi and though πανδημίᾳ ἐξέρχεσθα πεσθαι, are natural expressions δημίᾳ ψηφίζεσθαι would be equa the combination ἔφριξεν αἰθή

μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου
πόλιν παχῦναι, ξενικὸν ἀστικόν θ' ἅμα
λέγων διπλοῦν μίασμα πρὸ πόλεως φανὲν
ἀμήχανον βόσκημα πημονῆς πέλειν.

Ζηνὸς ἱκεσίου Weil. 596 πρόφρων ὢν M, corr. Canter. Pro εἰσόπι
arridet ἐς τὸ πᾶν. χρόνῳ Heath. 597 Habet scholiasta γρ. πλατί
quidem pessima est lectio. Locum parum intellexerunt editt.; vide adnot.
Auratus. Ceterum πόλει Bothe, Weil; πάλιν Scaliger. 598 πρὸς πό

there is rhythmic inducement to construe τοιάνδε ῥῆσιν as cognate accusative with ἔπειθε, a use which in the case of πείθειν is elsewhere apparently confined to neuter pronoun and adjectives, *e.g.* Soph. O. C. 1442 μὴ πεῖθ' ἃ μὴ δεῖ, Dem. De F. L. 347 ἔφη ἥκειν πεπεικὼς Φίλιππον ἅπανθ' ὅσα συμφέρει τῇ πόλει. ῥῆσιν is more naturally cognate in Hdt. I. 152 ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος μηδεμίην πόλιν σιναμωρέειν. In the word **ῥῆσιν** the king is regarded as a professed ῥήτωρ.

596—599. Paley assuredly misunderstands this passage. He translates "warning the people that the dread wrath of Zeus the suppliant-god would never in aftertimes allow the city to thrive", and explains this use of **παχῦναι πόλιν** as the "idiom by which anything is said to be done by another who in fact only allows it to be done" (cf. Soph. Aj. 674). To this the obvious answers are (1) that after a *verbum declarandi* **οὔποτ'** and not **μήποτ'** should be written, (2) that **παχῦναι** would rather be the future or **παχῦναι ἄν**—though no doubt instances of the unqualified aorist may be quoted, (3) that the construction is too involved. Hermann, while losing much of the thought, gives the right construction "edicens *ne* civitas magnam in futurum tempus Iovis iram augeat". The verb is *verbum vetandi:* **προφωνῶν (αὐτοῖς) μήποτε πόλιν παχῦναι** ("that the state should never feed fat") **κότον Ζηνὸς Ἱκεσίου.** The wrath of Zeus Hikesios is likened to an insatiable monster.

596. **προφωνῶν μήποτ'**, as
Aj. 1089 καί σοι προφωνῶ τόνδ
τειν, Ibid. 1047 σε φωνῶ τόν
κρὸν χεροῖν μὴ συγκομίζειν. His
were μήποτε πόλις παχυνάτω.

εἰσόπιν χρόνου, εἰς τὸν μετέ
νον Schol. The word εἰσόπιν
be ἅπαξ λεγ., but ἐξόπιν occurs
μετόπιν Soph. Phil. 1189, and
common. The genitive is of
"hereafter in regard to time"
longs to the category of καλῶς
κεῖσθαι (Thuc. I. 36), χαλεπὸν
(Plat. Rep. 328 E), εὖ ἥκειν βίου

"If you reject these suppli
says the king "be sure that
come you will pay the penalty".

597. **παχῦναι,** viz. πημοναῖς
Shakspere's "I will feed fat t
grudge I bear him". Pind. P.
Ἀρχίλοχον βαρυλόγοις ἔχθεσιν
νον. "The feeding fat" inten
satisfying its appetite for reve
abundant penalties paid by t
are the food of the κότος. T
ast's alternative reading **πλατ**
late word and absolutely worth
context.

ξενικὸν ἀστικόν θ' ἅμα, be
naus and his daughters were
(under the protection of Ζεὺς ξ
also ἀστοὶ by reception and συ
descent. Plat. Legg. 730 A
αὖ καὶ ἐπιχωρίων ἁμαρτημάτω
τοὺς ἱκέτας μέγιστον γίγνεται ἁμ

598. **πρὸ πόλεως.** It is hard
stand the **πρὸς πόλεως** of Her
Paley. The latter's explanati

τοιαῦτ' ἀκούων χερσὶν Ἀργεῖος λεὼς
ἔκραν ἄνευ κλητῆρος ὡς εἶναι τάδε.
δημηγόρους δὴ 'καμψεν εὐπιθεῖς στροφὰς

Paley, Weil, quibus infra in adnot. repugnatur. 599 ἀμηχάνου Stanley. λαιων εὐκλήτορος M, corr. Turnebus. ὧδ' εἶναι Martin. 602—603 δημη- δ' ἤκουσεν εὐπειθεῖς (postea εὐπειθεὶς) στροφὰς | δῆμος Πελασγῶν M. Manifes- st illud δῆμος e prioris versus initio factum esse, et inter se opponi *oratorem* gum) et *auctorem* (Iovem). Itaque ἄναξ Πελασγῶν Meineke, ἀγὸς Heimsoeth. em modi sunt ταγὸς, πρόμος. Pro δ' ἤκουσεν scripsi δὴ 'καμψεν, quod verbum

phor from a pestilence or a hostile approaching, and he compares *e.g.* I. 62 ἐστρατοπεδεύοντο πρὸς Ὀλύν- Hermann briefly says of the text hic nihili est". On the contrary it is πόλεως which is "nihili". πρὸς genit. never implies motion towards sition *before*, but the point *from direction* a thing is contemplated. ns at a distance from a city, speak- f a camp before the city, might, in g the position of that camp rela- to themselves, say it was πρὸς πό- ἱδρυμένον. So a monster appearing at side which is towards the city be called πρὸς πόλεως φανέν. But habitants of the city itself would of such a camp or monster as πρὸ s ἱδρυμένον, φανέν, and would use f the *side* of the city towards which ing lay, *e.g.* πρὸς θαλάσσης, πρὸς φανέν &c. The construction here same as in Il. VIII. 561 πύρα φαι- νέθι πρό, Aeschin. De F. L. 47 ν ὀφθαλμῶν προφαίνεσθαι.

monster such as the Sphinx before s, the Python before Delphi, the onster before Troy, and the dragons lly of antiquity, is the βόσκημα ived of.

βόσκημα πημονῆς, "a thing to l on suffering". Hermann says "in- ile nutrimentum malorum fore": but μα is a beast which is being fed, not od which fattens another, except in ase in which a fattened calf is both ing fed and prospectively the food e feeder. In Eum. 302 ἀναίματον βόσκημα δαιμόνων the sense is "victim", an animal being fed for the sacrifice. An **ἀμήχανον** βόσκημα is an "impracticable (*i.e.* insatiable)" animal of the kind, whose appetite for πημονή is inexhaustible. Cf. Plat. Rep. 584 B ἀμήχανος τὸ μέγεθος, Apol. 41 C ἀμήχανον εὐδαιμονίας, and such phrases as ἀμήχανον ὅσον. With βόσκημα πημονῆς *i.e.* ὃ βόσκεται πημονῇ cf. S. c. T. 244 τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν, Cho. 26 ἰυγμοῖσι βόσκεται κέαρ.

601. **ἄνευ κλητῆρος**: πρὶν εἰπεῖν τὸν κήρυκα, "ἀράτω τὰς χεῖρας ὅτῳ ταῦ- τα δοκεῖ" Schol. This was the for- mula of the ecclesia. The crier was pro- perly called κῆρυξ. Homer (Il. XXIV. 577) combines the words κήρυκα καλή- τορα. The people were too eager and unanimous to await the call to vote.

602—603. The restoration given in the text offers an original form from which the traditional text may well have been derived. If in **δηκαμψεν** the **δ'** was separated as the particle (a natural pro- cess), **ηκαμψεν** (aided by the apparent sense of the context) would be liable to pass into **ἤκουσεν** as the nearest intelligi- ble word. From the beginning of *v.* 602 the beginning of *v.* 603 was corrupted into **δῆμος**. This may or may not have been due to the fact of the former line having ΔH and the latter AN as the opening letters. The sense required is certainly an antithesis between the work of the king and that of the deity. Paley, keeping the text of M, finds the following opposition: "it was the people that heard

ἄναξ Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.

ΧΟ. ἄγε δή, λέξωμεν ἐπ' Ἀργείοις
εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς.
Ζεὺς δ' ἐφορεύοι ξένιος ξενίου
στόματος τιμὰς ἐπ' ἀληθείᾳ
τέρμον' ἄμεμπτον προσαπαντᾶν.

in hoc genere proprium est; vide adnot. Minus bene possis δὴ 'ξεῦρεν. δ' ἔλυσεν Meineke, Hermann, Heimsoeth. Ceterum συνηγόρους Geel pro δημηγόρους. 603 ἐπικράναι Dindorf: recepit Weil. 604 λέξομεν M, corr. Turnebus. 606 ἐφο-

the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour". But this is manifestly only a verbal and not a real antithesis. Rather the poet means that the outward and audible persuasion came from Pelasgus, the inward and spiritual from Zeus. Hermann's **ἔλυσεν** *στροφάς, solvit contionem,* is scarcely worth serious refutation. **στροφὰς** joined with **δημηγόρους** and **εὐπιθεῖς** could not possibly mean anything but "turns of oratory". The metaphor is from the twists and turns of wrestling. Cf. Ar. Ran. 775 *οἱ δ' ἀκροώμενοι | τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν | ὑπερεμάνησαν*, Eccl. 1025, Plato Rep. 405 C *πάσας στροφὰς στρέφεσθαι*. *Stropha* is similarly used in post-Augustan Latin. *καμπή* is also a rhetorical term, and *κατακάμπτειν στροφὰς* (Ar. Thesm. 68) is used of music. For *κάμπτειν* in rhetoric, cf. Pherec. Χειρ. 1. 15 *κάμπτων με καὶ στρέφων ὅλην | διέφθορεν*, Ar. Thesm. 53 *κάμπτειν νέας ἁψῖδας ἐπῶν*.

δή, a proper introduction to the antithesis: "it is true". Aeschylus no doubt had a contempt for democratic rhetoric.

604—608. The anapaestic prooemium serves the purpose of getting the Chorus into their proper places for the ensuing lyrical movements. At *v.* 609 the prayer proper begins.

604. **ἄγε δή.** Cf. Eum. 307 *ἄγε δὴ καὶ χορὸν ἅψωμεν*, Pers. 140 *ἀλλ' ἄγε, Πέρσαι, θώμεθα*.

ἐπ' Ἀργείοις. Cf. Bion 1. 81 *κείρεσθαι χαίτας ἐπ' Ἀδώνιδι*. The notion is of an object *over which* a prayer or offering is made. Otherwise, but less well, **ἐπὶ** cum dat. might be compared with its use in *hostile* demonstrations, e.g. Ag. 1400 (*κομπάζειν ἐπί*): S. c. T. 483 (*ὑπέραυχα βάζειν ἐπί*).

605. **ποινάς**, rare in a good sense. *ἀμοιβὰς* Schol. Cf. Pind. P. 1. 59 *κελαδῆσαι ποινὰν τεθρίππων*, Nem. 1. 70 *καμάτων μεγάλων ποινάς*. Inf. 607 it is varied to *τιμάς*.

607. **ἐπ' ἀληθείᾳ**, "*with* truth". Cf. Hes. Theog. 540 *δολίῃ ἐπὶ τέχνῃ*, &c.

608. The correction given in the text involves the restoration of Ω for O (a corruption more due, however, to pronunciation than to shape), and the addition of N. ΠΡΟCΑΠΑΝΤΑΝ would naturally suggest the preposition *πρὸς* and its case. Weil's reading comes to the same purpose, but involves much less likely change. He rightly renders "ita ut vota, quibus hospites honoramus, ad exitum evadant integrum", *i.e.* (*ὥστε ἀπαντᾶν* (*αὐτὰς*) *πρὸς τέρμον' ἄμεμπτον*. **ἀπαντᾶν** is common with *πρὸς* and *εἰς* Plat. Theaet. 144 B, Dem. 543, Aeschin 82, 21, Isoc. 58 B &c. For the *sense* cf Ar. Lys. 420 *τοιαῦτ' ἀπήντηκ' ἐς τοιαῦτ πράγματα*. Bion IV. 7 *ἀσχαλόων ὅκα οἱ τέλος οὐδὲν ἀπάντῃ*. The compound of **προσαπαντᾶν** is a frequent variant of **προαπαντᾶν** in MSS. *συναπαντᾶν* is in Aristotle.

μήποτε πυρίφατον
τάνδ᾽ ἀνὰ Πελασγίαν πόλιν
τὰν ἄχορον βοὰν
κτίσαι μάχλον Ἄρη,

Ahrens. 612 *πυρέφατον* M, corr. Turnebus. 613 *τὰν Πελασγίαν πόλ* Corrupta est etiam antistropha. Interciderunt, ut videtur, aliquot litterae. I TAN(ΔANA)Π. *τάνδε Πελασγίαν* eiecto *πόλιν* Klausen. Sunt qui Πελα Πελασγοῦ, Πελασγὰν scribant. *τάνδ᾽ ἁγίαν πόλιν* Badham. 614 *τὸν ἄχορο* M, corr. Hermann. *τὸν ἄκορον βοᾶς* ingeniose Kruse. 615 *στῆσαι* Ha

ders "*nunc tempus est, ubi*" (apparently according to the analogy of *τοῦτ᾽ ἐκεῖνο*), and commentators quote S. c. T. 705 *νῦν ὅτε σοι παρέστακεν*. It is however hard to see what contrast is intended between this time and any other, or what is the purpose of the emphatic *καί*. Paley quotes Plaut. Rud. 664 Nunc id est quom omnium copiarum viduitas nos tenet. If *νῦν ὅτε*=*nunc id est cum*, it can only refer (1) to some well-known or proverbial time, (2) to some expected critical time. But this is not the former, nor is it critical so far as the Argives and prayers for good are concerned, however critical the general position of the Danaids may be. Keck's rendering "nunc demum, cum Argivi preces exaudiverint, sic vos quoque, Di &c." would obviously require *νῦν ὅτε καὶ ὑμεῖς, θεοί, κλύοιτ᾽*. Moreover **μου** or **ἐμοῦ** or an equivalent, *e.g.* Badham's **ἐμὰν**, is required to qualify *χεούσας*. The construction *ὅπ᾽ ἐμὴν χεούσης* is elegant enough.

610. **διογενεῖς**. This epithet, when used by Homer of kings, probably implies no more than sovereignty and "divine right". Here it should not be made to mean "born of Zeus", for though this would apply to Phoebus, Artemis, Athena &c., it would not be inclusive enough for a prayer of the following nature. It is the *δῖον γένος*, not the *Δῖον γένος*, which is thought of. In S. c. T. 528 *Διογενοῦς Ἀμφίονος*="Zeus-begotten", and *ibid.* 127 Pallas is *Διογενὲς φιλόμαχον κράτος*, and no doubt the meaning "Zeus-born" was as frequent was natural. None the less the value of the word "of the race devas" asserts itself in places lik present.

H
611. **εὐκταῖα γένει χεούσας** of supposed to mean *εὐχὰς τῷδε τῷ γε* *εὐκταῖα* being treated as a noun. unqualified *γένει* is doubtful eno itself, but is made more so by tl dence of another reading, H bein ten over **ει** as a correction. **εὐκτ** found alone in Soph. Trach. 239 *εὐκταῖα φαίνων, ἢ ᾽πὸ μαντείας τ* but there *τέλη* stands in the line diately preceding. From **ΓεΝη** to involves only familiar corrections. ="offerings", cf. Pers. 204 *ἀποτ* *δαίμοσι* | *θέλουσα θῦσαι πέλανον, ὧ* *τάδε*, Soph. Trach. 238 *τέλη ἔγ* Eur. Frag. Busir. *σμικρὰ χειρὶ θ* *τέλη*, Eur. Med. 1382 &c. *τέλη* further gives a metaphor from lib The Danaids offer *τέλη* which a *ἔγκαρπα* but *εὐκταῖα*: they pour o which are not *χοαί* of wine or mi *χοαί* of prayer.

612—615. Both this place a antistrophe are corrupt. The e tion given in the text satisfies th and construction of the present and also the metre of the restore strophe. Construe **μήποτε μάχλο** (subject) **κτίσαι τὰν ἄχορον βοὰν** (**ἀνὰ τάνδε Πελ. πόλιν πυρίφατον** **σαν**). To insert a word which n

τὸν ἀρότοις
θερίζοντα βροτοὺς ἐν ἄλλοις.
οὕνεκ' ᾤκτισαν ἡμᾶς
ψῆφον δ' εὔφρον' ἔθεντο·
αἰδοῦνται δ' ἱκέτας Διός,
ποίμναν τάνδ' ἀμέγαρτον.
· οὐδὲ μετ' ἀρσένων ἀντ. α'.

616—617. ἐν ἀροταῖς θ. β. ἀλωαῖς Schuetz. τὸν ἀρότοις θ. β. ἀμάλλαις Faehse. τὸν ἀρότους θ. βροτῶν ἐναίμους Tournier. ἐναίμοις Lachmann. ἐνόπλοις Burges. Vulgatam explicavi. 618 ὤκτεισαν (superscripto ι) M. ᾤκτισεν scholio deceptus Paley. Nil est cur in οὕνεκ' et ἅζονται offendamur. 622 οὐδ' ἕνεκ' H. Voss.

sily have fallen out and so clear the construction, is at least as likely a remedy as to read τάνδε, omit πόλιν, and leave a tortuous structure **κτίσαι βοὰν Ἄρη = βοῆσαι Ἄρη** (with πυρίφατον πόλιν as subject). Hermann says that the oratio recta would give μήποτε ἥδε Πελασγία τὴν ἄχορον βοὰν κτίσειε (βοῶσα) μάχλον Ἄρη. Examination shews that constructions of this kind are very rare: when some metrical error is removed in such sentences by the most natural correction, it generally follows that the structure also is simplified. Oberdick, keeping τὸν ἄχορον, makes Ἄρη the subject and τάνδε Πελασγίαν the object to πυρίφατον κτίσαι, ἄχορον βοὰν being presumably analogous to βοὴν ἀγαθός.

612. **πυρίφατον,** proleptically, πυρὶ ἀναλωθεῖσαν Schol. √φα "slay" (= √θεν "strike") applied to an inanimate thing as in μυλήφατος. So "water-*slain* corn" in earlier English.

613. **ἀνά,** S. c. T. 346 κορκορυγαὶ δ' ἀν' ἄστυ. The shouts are those of the enemy sacking the town, and the cries of the conquered. Cf. Ag. 320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ· | οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν· | καὶ τῶν ἁλόντων καὶ κρατησάντων δίχα | φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς.

614. **τάν,** "his *wonted*". The **βοή** is ἄχορος (cf. inf. 660) as opposed to the sounds and songs of festivity. The βοή of the feast is accompanied by the lyre and the dance, the βοή of war by slaughter and tears, cf. Eur. Andr. 1037 πολλαὶ δ' ἀν' Ἑλλάνων ἀγορὰς ἀχόρους στοναχὰς μέλποντο δυστάνων τοκέων ἄλοχοι. For βοή of music, Il. XVIII. 495 αὐλοὶ φόρμιγγές τε βοὴν ἔχον.

615. **μάχλον.** The Scholiast seems doubtful as to the meaning in his note τὸν εἰς τοὺς πολέμους κατωφερῆ, ἢ τὸν παλίμβολον. Rather μάχλον = "lustful" in a sexual sense (cf. Shakspere Henry V., the speech before Harfleur), with reference to the outrages of the conquerors upon women. It does not seem possible to transfer it, with Weil, to the meaning "petulanter in *pugnarum* amorem effusum". Usually the term is applied to women or womanish men *e.g.* Paris (Il. XXIV. 30). But we must admit exceptions, just as we have to allow λάγνος to be sometimes used of women.

617. **ἄλλοις** is variously explained: (1) = *infaustis, adversis,* on the analogy of ἀλλοῖος, ἕτερος (see *v.* 375). This is Hermann's view. There appears to be no trace of this sense before Plutarch, though the adverb ἄλλως is so used: (2) = "*in aliis quam ubi meti solet*" (Ahrens) *i.e.* "strange": (3) "in other battlefields than this" (Paley): (4) = **ἀλλοτρίοις,** "*alienis*" "fields not his own". This gives the best sense. Ares reaps where he has not sowed. ἄλλος =

ψῆφον ἔθεντ' ἀτιμώ-
σαντες ἔριν γυναικῶν,
Δῖον ἐπιδόμενοι
πράκτορα τελεσφόρον κότον
δυσπολέμητον, ὃν
τίς ἂν δόμος ἔχοι
ἐπ' ὀρόφων
μιαίνοντα; βαρὺς δ' ἐφίζει.

623 ἀτιμάσαντες Karsten. 624 Possis ὄπιν. 626 πράκτορά τε σκοπ quod emendare conatus sum. πράκτορ' ἐπίσκοπον Paley. τε καὶ σκοπὸν S πράκτορ' αὐτεπίσκοπον Heath. πράκτορ' αἵματος σκοπὸν Butler. πάνσκοπον He πράκτορ' ἄτης κότον Bamberger. 627 δυσπολέμητον ὃν οὔτις ἂν M, corr. I δυσπόλεμον τὸν οὔτις Butler. δυσπαλαμῆ τὸν οὔτις Meineke. 628 (quidni ἕλοιτ'?) Bergk. ἔχειν (et λιλαίοιτο) Martin. ἔχων (et ἰαίνοιτο) Weil. ὑπ' ὀρόφων Stanley. ἐπ' ὀρόφῳ Burges. 630 Metaphora offenduntur

ἀλλότριος in Pind. P. IV. 268 εἰ μόχθον ἄλλοις ἀμφέπῃ δύστανον ἐν τείχεσιν, ἑὸν ἐρημώσασα χῶρον.

623. **ἀτιμώσαντες ἔριν γ.** ἀτιμόω= **ἀτιμάζω**, cf. Cho. 636. To make a thing ἄτιμον and to hold it in no honour come to the same thing. Compare Eur. Hel. 455 ὡς ἀνάξι' ἠτιμώμεθα with I. A. 943 ἀνάξι' ἠτιμασμένη. Xen. Cyr. I. 6. 20 uses ἀτιμάζω in the legal meaning of ἀτιμόω.

624. **ἔριν.** The Scholiast's τὴν ἡμῶν σύστασιν should be taken as a note upon this word rather than on ποίμναν above. ἔριν=στάσιν=*partes*. Cf. Eum. 311 ὡς ἐπινωμᾷ στάσις ἁμά, Cho. 114, 458, Ag. 1117. The "women's quarrel" (or "contention") is the women's side of the quarrel.

625. All editors except Bamberger keep **σκοπὸν** or some compound of it. The Scholiast gives τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα, words which certainly are no evidence for πάνσκοπον, but which simply make the best of the passage. It should be noted: (i) that if σκοπὸν= "watchman", **Δῖον σκοπὸν** is no phrase for Zeus himself. An *attribute*, *quality*, *part or action* of a person may be put, with an adjective formed from the name of the person, as a way of designating the person himself, but a *noun of th* cannot be so placed. Thus it is g say βίη Ἡρακληείη for κρατερὸς Ἡ or Δῖος κότος for Ζεὺς κοτέων, Ἡράκλειος φονεύς for "Heracl Slayer". So one may use χεὶρ κλεία, κάρα Δῖον, γῆρυς Ὀρφεία phrases, but not Δῖος σκοπός: (there is certainly a loss of some or syllables: (iii) that τε cannot j such epithets as **Δῖον** and **πρά** (iv) that **πράκτορα** should="*u* or "*exactorem*". For these reas from Aeschylean expressions el it is not too far to seek the co in the text. For **κότον** with the fo **βαρύς** cf. Eum. 800 μὴ βαρὺν κότ ψησθε, and sup. *v*. 318. For π with κότον cf. Frag. 257 τοῦ θα Δίκη πράσσει κότον, and μῆνις (*v*. 137). For **τελεσφόρον** in t nection S. c. T. 655 ἀραὶ τελ Ag. 700 τελεσσίφρων μῆνις, τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκη τ', Ἐρινύν τ', and Soph. Aj. 13 μων Ἐρινὺς καὶ τελεσφόρος Δίκη.

630. **μιαίνοντα.** Modern tas object to the metaphor: Aeschy not. The κότος is an ill-omen polluting the eaves, and while apt to be disgusted at the physic

ἅζονται γὰρ ὁμαίμους
Ζηνὸς ἵκτορας ἁγνοῦ.
τοιγάρτοι καθαροῖσι βω-
μοῖς θεοὺς ἀρέσονται.
τοιγὰρ ὑποσκίων ἐκ στρ. β΄.

Graeci non item. Coniecturarum magna messis provenit. μηνίοντα Pauw. κοταίνοντα Schuetz, ἐμβαίνοντα Butler, λαχαίνοντα Bergk, ἰαύοντα Hermann, ναίοντα Meineke. At vide adnot. 632 ἁγνούς Schuetz. 633 τοιγάρτι M. 634 ἐξαρέσονται Meineke. 635 ὑποσκιῶν M. ἑκουσίων Enger.

the Greeks would rather shudder at the religious defilement. Paley quotes Verg. Aen. III. 216 (of the Harpies) "foedissima ventris proluvies". Hes. Opp. 744 μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν | μή τις ἐφεζομένη κρώζῃ (χρώζῃ) λακέρυζα κορώνη. Ar. Av. 1114—1117 may be compared for the μηνίσκοι on statues, which, according to the Scholiast there, are σκεπάσματα, ἅπερ ἐπιτιθέασι ταῖς κεφαλαῖς τῶν ἀνδριάντων διὰ τὸ μὴ ἀποπατεῖν κατ' αὐτῶν τὰ ὄρνεα. The same metaphor in Eum. 177 ἕτερον ἐν κάρᾳ μιάστορ' ἐκ κείνου πάσεται.

631. **ὁμαίμους**, sc. ἑαυτῶν. This with **ἵκτορας** comprehends the relations of v. 597 ξενικὸν ἀστικόν θ' ἅμα μίασμα. **γάρ**, rightly referred by the Scholiast to v. 622.

635. **ὑποσκίων**. The metaphor (as ποτάσθω shews) is from a bird flying out of a leafy bower. ὑποσκίων is, however, generally taken literally of the mouths of the Danaids shaded by the suppliant boughs. But this is to forget that their boughs are laid down on the πάγος (v. *sup.* 485 κλάδους μὲν αὐτοῦ λεῖπε and 486 καὶ δή σφε λείπω). They have not taken them up since, and are moving below λευρὸν κατ' ἄλσος. Kruse explains the reference to be to *garlands* of olive, which he supposes the Danaids to have worn. He quotes Lucr. III. 913 "inumbrant ora coronis" (of drinkers at a banquet). Munro however there explains *ora=tempora*, because he naturally enough thinks it far-fetched to talk of the crowns on the heads shading the faces, still more so of shading the mouth. In any case garlands worn at a banquet have nothing to do with suppliants. Other passages cited are Verg. Aen. VII. 154 'oratores ramis velatos Palladis' and XI. 101 'velati ramis oleae', and it is true that Vergil generally uses *velare=coronare*. Yet his 'vina coronant' and 'omnia vel medium fiunt mare' give us little confidence in his Greek authority, supposing him to have had any. Eur. (Or. 383) has ἱκέτης ἀφύλλου στόματος ἐξάπτων λιτάς, which Hesychius explains ἄνευ ἱκετηρίας. This corresponds to Soph. O. T. 3 ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι (which Jebb renders as =ἱκτηρίους κλάδους ἐξεστεμμένους ἔχοντες, though it might seem as if ἱκτηρίους κλάδους ἐξεστεμμένοι would be the more Greek in that meaning). κλάδοι, like *rami*, may perhaps be used of twigs small enough for a garland, but θαλλός is the proper word: cf. Hdt. VII. 19 ἐδόκεε ἐστεφανῶσθαι ἐλαίης θαλλῷ. No θαλλοί, στέφη or στέμματα are mentioned in this play: there is no allusion to garlands even where express mention might have been expected (21, 165, 216, 305): and there is no authority but the questionable one of Vergil for wreaths in the case of suppliants at all. Even Vergil's *oratores* are not suppliants in the same sense as the Danaids.

A better account of ὑποσκίων therefore

στομάτων ποτάσθω
φιλότιμος εὐχά,
μήποτε λοιμὸν ἀνδρῶν
τάνδε πόλιν κενῶσαι,
μηδ' ἐπιχωρίοις στάσιν
πτώμασιν αἱματίσαι πέδον γᾶς.
ἥβας δ' ἄνθος ἄδρεπτον
ἔστω· μηδ' Ἀφροδίτας
εὐνάτωρ βροτολοιγὸς Ἄ-

638 λοιμὸς M (sed κενῶσαι *v.* 639). Accus. recte se habere colligere pos sibus 641 sqq. 682 sqq. Ob id quoque λοιμὸν scripsi, quod propter litter tudinem accus. στάσιν perfacile ante πτώμασιν perire poterat, nom. στάσ Ceterum λιμὸς Schuetz νεῖκος Keck. 639 τῶνδε M, corr. Faehse. κε editt. 640 Deest στάσιν in libris. στάσις supplet Bamberger, ἔρις Heat στάσις Bergk. 641 τᾶς M, corr. Porson. ἀρπεδίσαι Heimsoeth. 6

is "from *the covert of* my mouth". The mouth is a θάμνος ὑπόσκιος or an ἄντρον ὑπόσκιον, and the metaphor is that stated at the beginning of this note.

637. **φιλότιμος**, "eager", "emulous", still keeping up the metaphor of the bird, which is to fly with all its might and speed, vying with other prayers to engage the divine attention. φιλότιμος is not φιλόπατρις and cannot = "patriotic" (Paley). Nor can it mean "eager to do honour" as Oberdick would seem to imply.

638. **ἀνδρῶν...κενῶσαι**, cf. Pers. 730 ἄστυ πᾶν κενανδρίαν στένει. *Ibid.* 118 κένανδρον ἄστυ.

640. **ἐπιχωρίοις**, not simply "of natives of the place", but referring to internecine war "of fellow-citizens" (*civium*). The fallen would be ἐπιχώριοι relatively to the slayers, cf. Plat. Legg. 730 A ξενικῶν καὶ ἐπιχωρίων ("against fellow-citizens") ἁμαρτημάτων.

στάσιν rather than ἔριν is to be supplied (v. crit. note). Moreover in *v.* 662 the corresponding term is βοὰν ἔνδημον, cf. Pers. 716, Eum. 976 sqq.

641. **πτώμασιν.** Phrynichus says πτῶμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ' ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώ ἢ οἴκων, cf. Eur. Phoen. 1482 π ρῶν τρισσῶν, *ibid.* 1697 Ἐτεοκ Ores. 1196, Andr. 653 πεσή Rutherford (New Phryn. there is no necessity here πτῶμα 'carcase', but it ma lated 'downfall'. Rather nichus and Aeschylus are rig epithet ἐπιχωρίοις serves the the defining genitive; *i.e.* t μασιν could not alone = πτώμ yet πτώμασιν ἐπιχωρίοις (with αἱματίσαι) can = πτώμασιν ἐπ ρῶν. Ἐτεόκλειον πτῶμα is n sible for Ἐτεοκλέους πτῶμα, trust *Sprachgefühl* at all.

643. **Ἀφροδίτας εὐνάτωρ** nate addition: the destructiv Ares is opposed to the creati of his consort. It is throug that "genus omne animantum visitque exortum lumina soli 4), πάντα δ' ἐκ ταύτης ἔφυ (450). She is '*alma* Venus' ar to Empedocles even ζείδωρο the contrary is βροτολοιγός ; human crop which Aphrodi 617). Cf. Lucr. I. 31 sqq.

τῶς πόλις εὖ νέμοιτο
Ζῆνα μὲν εὖ σεβόντων,
τὸν Ξένιον δ' ὑπερτάτως,
ὃς πολιῷ νόμῳ αἶσαν ὀρθοῖ.
τίκτεσθαι δὲ φόρους γᾶς

649 *τῶς πόλεις* M, corr. Robortellus. *τοῖς* Keck. Qu. *εὐνομοῖτο?* 65 *σεβόντων* M. Vulgo *μέγαν* post edit. Aldinam. Sententia est "Iovem colen praecipue Iovem Hospitalem." Idcirco *μὲν εὖ* scripsi. *μέγ' εὖ* H. L. Ahrens berger. 651 *ὑπέρτατον* M, corr. H. L. Ahrens e scholio. Non tamen scholiasta *ὑπερτάτως*, sed, cum *ὑπέρτατον* haberet, id sine dubio idem quod *ὑπ* valere censebat. In sequenti versu *ὃς* in *ὡς* mutavit sec. man. Nescio *ὑπέρτατον* (ως) potius pertineret ea correctio. *τῶν ξενίων ὑπερστατῶν* Weil. *ἐφόρους* M, corr. Erfurdt. Vide adnot. *δὲ κόρους* Schwerdt. Ita *ἐφόρους*

have to suppose that these Κυκλώπων *βάθρα* or *θυμέλαι* served either as a common *λέσχη* for old men of Argos, or else officially as a *βουλευτήριον* for the *γερουσία*. With the former possibility cf. Eur. Med. 68 (of Corinth) *ἔνθα δὴ παλαίτατοι | θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ*, with the latter Il. XVIII. 503 *οἱ δὲ γέροντες | εἵατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ.* "The Cyclopean seats whereon the old men gather" is a strong local touch; and the trace of fondness for the (Dorian) aristocratic council is Aeschylean.

γεραροῖσι—γενείοις—The beard implying wisdom. *γεραρός* implies more than age, viz. majesty and dignity, Il. III. 211 *γεραρώτερος ἦεν Ὀδυσσεύς.*

650. **σεβόντων**, probably the participle, depending on *πόλις*. It might, however, be imperative, with rather abrupt punctuation at **νέμοιτο**.

μὲν εὖ. The usual correction **μέγαν** is weak. Hermann gives the right sense "colant Iovem, *praecipue autem* Iovem Hospitalem".

All this passage is based upon the common "catechism" of Greece. In Pind. Ol. IX. 16 *Εὐνομία* is the daughter of *Θέμις*, and *Θέμις* of Zeus *Ξένιος*, cf. Ol. XIII. 6 *ἐν τᾷ γὰρ Εὐνομία ναίει, κασιγνήτα τε, βάθρον πολίων, ἀσφαλὴς Δίκα καὶ ὁμότροπος Εἰράνα*, Hes. Theog. 901 *Θέμιν, ἣ τέκεν Ὥρας | Εὐνομίην τε καὶ Εἰρήνην τεθαλυῖαν.*

651. **τὸν Ξένιον**, cf. inf. 68[…] fully). Over and above the refe[…] the Danaids, Aeschylus is teach[…] Athenians (and perhaps the Ar[…] lesson in international justice. C[…] with foreigners came under the ey[…] *Ξένιος*: cf. Plat. Legg. 729 E πρ[…] *τοὺς ξένους διανοητέον ὡς ἁγιώτ[…] βόλαια ὄντα...δύναται δὲ διαφερ[…] ξένιος ἑκάστων δαίμων καὶ θεὸς τ[…] συνεπόμενοι Διΐ.*

652. **αἶσαν**, what is fair and […] *ξυμβόλαια* &c.), *τὸ ἴσον* Schol. In […] Zeus is the dispenser of *αἶσα*: […] 321 *ὑπὲρ Διὸς αἶσαν.*

ὀρθοῖ, cf. Solon Fr. XV. 36 *εὐ[…] δίκας σκολιάς*, Pind. P. IV. 153 […] *λαοῖς δίκας.*

πολιῷ νόμῳ. Aeschylus has […] the revolutionary tendencies of […] The contrary assertion in Prom[…] *νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέ[…]τύνει*, Eum. 808 *ἰὼ θεοὶ νεώτεροι […] νόμους καθιππάσασθε.*

For the metaphor in *πολιῷ* […] Tim. 22, 13, Eur. El. 700 and […] *cana fides.*

653. **φόρους γᾶς.** The Schol[…] **δ' ἐφόρους**, explaining by *βασιλεῖ[…]* is one of those cases in which w[…] full right to choose for ourselves.

ἄλλους εὐχόμεθ' ἀεί,
Ἄρτεμιν δ' ἑκάταν γυναι-
κῶν λόχους ἐφορεύειν.
μηδέ τις ἀνδροκμὴς στρ. γ'.
λοιγὸς ἐπελθέτω
τάνδε πόλιν δαΐζων,
ἄχορον ἀκίθαριν
δακρυογόνον Ἄρη
βοάν τ' ἔνδημον ἐξοπλίζων.

Heimsoeth, Oberdick, ut ille *ἐσθλοὺς* hic *κεδνοὺς* pro *ἄλλους* scribere cogatur. *δ' ἐφέδρους γᾶς ἄθλοις* Weil. 656 *λόγους* M, corr. Sophianus. 659 *δαΐξων* M, corr. Aldus. 660—662 *ἄχορος κίθαρις* et mox *τε δῆμον ἔξω παίζων* M. Succurrit Plutarchi locus Amat. 758 F *ἄχαριν ἀκίθαριν δακ...γόνον ἀρ...τᾶ τε δῆμον ἐξοπλίζουσα*, unde *ἄχορον ἀκίθαριν* Porson. *ἐξοπλίζων* Stanley. *τ' ἔνδημον* Pauwii est. *Ἄρην* Porson. *βίαν τ'* Hermann. *ἄχορος ἀκίθαρις δακρυογόνος Ἄρης βοὰν πάνδημον* Schwerdt.

would make a prayer that the reigning dynasty might be unbroken, and though this is well in its way, it gives no opposition between any other offspring and that of *γυναικῶν* (*v.* 656), nor any prayer for crops corresponding to *vv.* 667 sqq. *φέρματι πανώρῳ* of *v.* 669 would correspond exactly to *φόρους ἄλλους...ἀεί*. An objection has been taken to the use of **φόρους** = **φοράς**, and in answer it is customary to render "*tributa* terrae". This sense is appropriate enough (cf. *καρποτελεῖν* 667), but it is not necessary to limit the word so strictly. Just as *τόκος* and *πρόσοδος* had a general meaning before and besides "interest" and "revenue," so *φόρος* had a general meaning before and besides "tribute". The special meaning is the only one in prose, but not in verse. *φορά* is both "tax" and "crop", and *φόρος* should be given the same values. Indeed we are apt to insufficiently remember the sound (and etymological suggestion) of Greek words to Greek ears. *φόρους* = "bearings" and *γᾶς* is sufficient definition.

The construction may be (1) **τίκτεσθαι** passive, "and may ever-renewed (*ἄλλους ἀεί*) fruits of the earth be born", or (2) **τίκτεσθαι** middle, "and may the crops ever beget for themselves successors"; cf. Cho. 127, P. V. 768, Fr. 41.

With the whole passage cf. Soph. O. T. 171 *οὔτε γὰρ ἔκγονα | κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν | ἰηΐων καμάτων ἀνέχουσι γυναῖκες*. *Ibid.* 270, Ar. Pac. 1320 sqq., Hdt. VI. 139 *οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμναι ἔτικτον*.

655. **γυναικῶν**, from *τίκτεσθαι* of crops to *τίκτεσθαι* of women. The MS. reading **λόγους** might perhaps be for **γόνους**, though from Soph. O. T. 171 (*sup. cit.*) *λόχους* appears stronger.

ἑκάταν. As Apollo was *ἕκατος*, *ἑκηβόλος* in slaying *men* (*inf.* 665), so Artemis *ἰοχέαιρα*, by shooting or abstaining from shooting, slew or did not slay *women* in childbirth, Il. VI. 428 &c. She is entitled also *Εἰλείθυια*, *Λοχία*, and in Eur. Hipp. 166 *εὔλοχος*. Her power to destroy (*ἑκάταν*) is acknowledged in the prayer that she will preserve (*ἐφορεύειν*).

660—662. v. crit. note. **Ἄρη βοάν τ' ἔνδημον** is a hendiadys = **Ἄρεως βοὰν ἔνδημον** *i.e.* **βοὰν ἐμφυλίου μάχης**. The sentiment is a repetition of *v.* 640. See also note on *v.* 614. *ἐξοπλίζειν* is suited to *Ἄρη*, less so to *βοάν*, while *ἄχορον* in sense belongs to *βοάν*. But the sense is welded in the hendiadys.

νούσων δ' ἑσμὸς ἀπ' ἀστῶν
ἵζοι κρατὸς ἀτερπής·
εὐμενὴς δ' ὁ Λύκειος ἔσ-
τω πάσᾳ νεολαίᾳ.
καρποτελεῖν δέ τοι ἀ
Ζεὺς ἐπικραινέτω
φέρματι γᾶν πανώρῳ.
πρόνομα δὲ βότ' ἀγροῖς

663 δεσμὸς M, corr. Turnebus. 664 κράτος M, corr. H. Voss. 665 λ corr. Arnaldus. 666 πᾶσα M. πάσαι sec. man. νεολαίαι (ε) M. 667 τελεῖ M. καρποτελῆ Stanley. καρποτελεῖν δ' ἔτι Schwerdt. καρποτελεῖ δ' ἔτ tung. 670 βρότατος M. βότ' ἀγροῖς scripsi. βοτὰ τὼς Turnebus. ἀκ

663. **ἑσμός.** The *νόσοι* are regarded as foul birds of carrion, sitting and waiting for food. Oberdick compares Hor. Od. I. 3, 30 Et nova febrium terris incubuit cohors. For **ἵζοι ἀπὸ** cf. Il. II. 292 *μένων ἀπὸ ἧς ἀλόχοιο*, Thuc. VI. 64 *αὐλίζεσθαι ἀπὸ τῶν ὅπλων*.

665. **ὁ Λύκειος.** Apollo (like Artemis) is *θεὸς ἀπολλὺς* as well as *θεὸς σωτήριος*. See on 655. As *Λύκειος*, he is a baleful god, cf. S. c. T. 145 *καὶ σύ, Λύκει' ἄναξ, Λύκειος γενοῦ στρατῷ δαΐῳ*, Ag. 1227 "May the destroying Lyceus (not destroy, but) be kindly to our youth". Apollo Lyceus was markedly worshipped at Argos: Soph. El. 7 *αὕτη τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος*, Thuc. V. 47 *ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ* (*i.e. in the Λύκειον*), v. Paus. II. 19, 3.

667. The Scholiast has *τελεσφορῆσαι ποιείτω*, which does not prove that he read the infinitive, but which gives the sense obviously required: *ἐπικραινέτω (ὥστε) καρποτελεῖν*. **ἐπικραίνειν** usually takes a direct accus. of the thing accomplished (*χρέος, τέλος, ποινὰς* &c.), but *γᾶν* (whether with *καρποτελεῖ* or *καρποτελῆ*) is an accus. of quite a different and hardly possible kind. The real object here is an implied *εὐχήν*: cf. Il. I. 455 *νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ*.

καρποτελεῖν, probably with a m from paying a tax (*v.* 653 *φόρου τελεῖν, ὑποτελεῖν, ἐπιτελεῖν, λυ ἰσοτελής*.

669. **φέρματι** = *fetu* or *partu*. Schol. Cf. Ag. 119 *βοσκόμενοι ἐρικυμάδα φέρματι γένναν*.

πανώρῳ, *i.e.* let no season proper produce.

670. In Eum. 944 the prayer expressed: *μῆλά τ' εὐθενοῦντα διπλοῖσιν ἐμβρύοις | τρέφοι χρόνῳ μένῳ*. *μῆλα* answers to *πρόνομα β δ. ἐμβ.* to *πολύγονα*.

πρόνομα is variously explaine *τῆς πόλεως νεμόμενα* Schol. " cantur pecudes, huc illuc, dum p quaerunt, vagantes" (Hermann). the latter we substitute *progredie vagantes*, the explanation seems one in point of fact. This "f grazing" was so much noted Greeks as to be embodied in thei *πρόβατα*, of which *πρόνομα βοτά* the poetical equivalent. *πρόβατα* used in tragedy, and in Attic pr restricted to sheep (just as w virtually restricted "fowl" to the ceous tribe and "deer" to the c but among the Ionians and Dori original and wider sense *βοτὰ ἃ π* was retained. Instances from Ho Herodotus are plentiful. The ve

πολύγονα τελέθοι·
τὸ πᾶν τ' ἐκ δαιμόνων θάλοιεν.
εὔφαμον δ' ἐπὶ βωμοῖς
μοῦσαν θείατ' ἀοιδοί.
ἁγνῶν τ' ἐκ στομάτων φερέ-

Schwerdt. *βοτὰ τοῖς* Wecklein. *βοτὰ γᾶς* Hermann. *ὀβρικάλοις* Bergk. 672 *λάθοιεν* M, corr. Hermann. *λάβοιεν* Turnebus. *λάχοιεν* Dindorf. Versus continuat Schwerdt *εὐδαιμόνως λάκοιεν | εὐφήμοις ἐπὶ βωμοῖς | θείαν μοῦσαν κ.τ.λ.* 673 *εὐφήμοις δ' ἐπὶ βωμοῖς μοῦσαι θεαί τ'* M. Optime correxit Hermann. *μοῦσαν θεῖεν* H. L. Ahrens, quod aliud est. *εὔφημον δ' ἐπιβῷεν* Turnebus. *ἐπιβώντων* Butler. *Μοῦσαι θέσπιν ἀοιδὰν* H. Voss. *κώμοις* pro *βωμοῖς* Geel. 675 *ἁγνᾶν* Boissonade.

νέμεσθαι in a metaphorical sense occurs Soph. El. 1384 *ἴδεθ' ὅπη προνέμεται Ἄρης.* Contrast *ὀπισθονόμος*, Hdt. IV. 183 *ἐν τοῖσι καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθονόμοι δὲ διὰ τόδε εἰσί. τὰ κέρεα ἔχουσι κεκυφότα ἐς τὸ ἔμπροσθε· διὰ τοῦτο ὀπίσω ἀναχωρέοντες νέμονται.*

ἀγροῖς = *ruri*. In the separation of ΒΟΤΑΓΡΟΙΣ **βοτὰ** was marked off, while the remainder appears only in the corrupted form ΤΟΣ. So the singular without a preposition, Hom. Od. XII. 187 *πατὴρ δὲ σὸς αὐτόθι μίμνει | ἀγρῷ, οὐδὲ πόλινδε κατέρχεται.*

673 sqq. The reference is to the choral songs especially affected by the Dorians, and in form best known to us from Simonides and Pindar. Aeschylus is purposely using comprehensive terms. The words **ἐπὶ βωμοῖς** are used to define the songs as belonging to a *religious* ceremony (*i.e.* not *σκολιά*, or hymeneal or erotic songs), and though strictly it would exclude processionals (*προσόδια*) we should not demand such technical precision. In the case of *διθύραμβοι*, the *αὐλός* and not the *φόρμιγξ* accompanied (*v.* 676). The same is the case with *κῶμοι*. Chiefly no doubt the poet meant *ὕμνοι, παιᾶνες, παρθένεια*. The *ὕμνος* sounds the praise (*κλέος*) of gods and heroes, the *παιάν* is an ode of thanksgiving (sometimes of prayer), *παρθένεια* are praises of Apollo and other gods sung by virgins (though usually accompanied by the flute). All these were sung *ἐπὶ βωμοῖς.*

εὔφαμον—μοῦσαν restricts us to hymns of praise and thanks. The passage answers to *vv.* 683—685 and is a prayer for *εὐσέβεια.*

εὔφαμον, a word of the Greek liturgy. The epithet is necessary, cf. Pind. P. X. 54 *ὧν θαλίαις ἔμπεδον εὐφαμίαις τε μάλιστ' Ἀπόλλων χαίρει.* The verb was *ἐπευφημεῖν*: Frag. 281 *παιᾶν' ἐπηυφήμησεν*, Pers. 620, Eur. I. A. 1468 *ὑμεῖς δ' ἐπευφημήσατ', ὦ νεανίδες, παιᾶνα τῇμῇ συμφορᾷ...*

674. **μοῦσαν θείατ'**. One of the few corrections which do Hermann full credit in this play. Ahrens' **θεῖεν** should mean "to place *upon* the altars", since *μοῦσαν θεῖναι* can hardly = *μοῦσαν θέσθαι* in Aeschylus. Even Pindar's *ὕμνος ὁρμᾶται θέμεν αἶνον* (Nem. I. 5) is different from *θέσθαι*, and = "build". **μοῦσαν θέσθαι** = *ᾆσαι*, just as *σχολὴν τίθεσθαι* (Ag. 1059) = *σχολάζειν*, *πρόνοιαν θέσθαι* (Soph. Aj. 536) = *προνοήσασθαι* &c. **μοῦσαν** = "*carmen*" in Eum. 308 *μοῦσαν στυγερὰν ἀποφαίνεσθαι.*

ἀοιδοί, not poets, but singers. Cf. Pind. P. I. 5 *πείθονται ἀοιδοὶ σάμασιν | ἁγησιχόρων ὁπόταν προοιμίων ἀμβολὰς τεύχῃς ἐλελιζομένα.*

675. **ἁγνῶν**, the praise would thus be more acceptable. The word especially suits *παρθένια.*

σθω φάμα φιλοφόρμιγξ.
φυλάσσοι τ' ἀϊδίαισι τιμαῖς στρ. δ'.
τὸ δάμιον, τὸ πτόλιν κρατύνει,
προμαθίας εὐκοινόμητις ἀρχά.

677 ἀτιμίας (in marg. ἀσφαλίας) τιμὰς M. Ex illo ἀσφαλίας et scholiastae ἀμετακίνητοι locum restitui, nisi quod aliquamdiu de ἀρεμαίαισι cogitabam: neque metro quidem repugnaret hoc verbum, quoniam prius -αι- corripi posse demonstrant δείλᾰιος, γεραῐός, alia. ἀτρεμαῖα τιμὰς Butler. ἀτριακτὶ Keck. ἀτρεμιστὶ Heimsoeth. ἀρτεμαῖα Hermann. αἰσιμαῖσι τιμαῖς Conington. 678 δήμιον M. Dindorfio assentior. 679 προμηθεὺς M. προμαθίας εὖ κοινόμητις Paley. προμαθὶς Hermann.

676. **φάμα**, another word for *ὕμνος* (of praise), Pind. P. II. 28 *κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις φᾶμαι Κυπρίων* (as an instance of the fact that men make *εὐαχέα βασιλεῦσιν ὕμνον ἄποιν' ἀρετᾶς*). Cf. S. c. T. 866.

φιλοφόρμιγξ, cf. Pind. Ol. II. 1 *ἀναξιφόρμιγγες ὕμνοι*, Ol. IV. 2 *ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς*, Pyth. I. 1 &c.

677. **ἀϊδίαισι τιμαῖς**. The combination of letters ΑΙΔΙΑΙCΙΤΙΜΑΙC was liable to corruption. All are agreed that the sense required is that of the Scholiast *ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί*. In emending the passage toward this sense such words as **ἀτρεμαῖα, ἀρτέμεια**, which retain Τ at the expense of C, are perhaps not so near as the suggestion here given. **ἀρέμαισι** or **ἀρεμαίαισι** is also possible, *ἠρεμία* being the antithesis of *κίνησις* (Aristot. Phys. III. 2. 4) and *ἠρεμεῖν* the opposite of *κινεῖσθαι* (*ibid.* VI. 8. 8). It seems that Aeschylus is defending the Areopagite council at Athens through the mouths of the Danaids at Argos. He admits that it is the public, "the general" (**τὸ δάμιον** = *ὁ δῆμος*) that *rules* (**κρατύνει**), but that democratic body wants *watching over* (**φυλάσσοι**) by a council which is *permanent* (**ἀϊδίαισι τιμαῖς**), not liable to be deposed and appointed 'arbitrio popularis aurae'. Let that council think over matters first (**προμαθίας**) and then in a patriotic spirit share its good counsels with the people, cf. 646 sqq. and note. This is his political theory: cf. Eum. 683—706, especially 705 *βουλευτήριον | αἰδοῖον, ὀξύθυμον, εὑδόντων ὕπερ | ἐγρηγορὸς φρούρημα*, and 700 *τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας | ἔρυμά τε χώρας καὶ πόλεως σωτήριον*. In Eum. 696 Athena states *τὸ μήτ' ἄναρχον μήτε δεσποτούμενον | ἀστοῖς περιστέλλουσι βουλεύω σέβειν*. Aeschylus' great fear i (Eum. 694) *αὐτοὶ πολῖται μὴ 'πικαίνωσι* *νόμους*. It is noteworthy that the title *πολιτοφύλακες* was applied to the representative *ὀλιγαρχία* at Larisa (Aristot. Pol. VIII. (V.) 6, a chapter which may wel be read here).

ἀϊδίαισι, i.e. not elective year by y Aristot. Pol. III. 14 *αὕτη μὲν οὖν ἡ* *σιλεία* (sc. in Sparta) *οἷον στρατη* *τις αὐτοκράτωρ καὶ ἀΐδιός ἐστιν* (wh he afterwards explains as *στρατηγία βίου*). *Ibid.* (VI.) IV. 15 *περὶ χρό* *πόσος ἑκάστης ἀρχῆς, καὶ πότερα εἰ* *δεῖ τὰς ἀρχὰς ἀϊδίους ἢ πολυχρονίους*, a especially VIII. (V.) 6 *τῆς πολιτείας* (*τῆς ἐν Ἤλιδι) δι' ὀλίγων οὔσης τῶν* *ρόντων ὀλίγοι πάμπαν ἐγίνοντο διὰ ἀϊδίους εἶναι ἐνενήκοντα ὄντας*.

679. The Scholiast's *ἡ γὰρ ἀρχὴ ὑ* (*ὑπὲρ* Weil) *τῶν κοινῶν προνοουμένη τὴν πόλιν καὶ τὴν ἀρχὴν αὔξει* shews him have been quite astray as to the cor struction. *προμαθεὺς* of MSS. is an im possible feminine and unmetrical. It not easy to find a compound analogou

ξένοισί τ' εὐξυμβόλους,
πρὶν ἐξοπλίζειν Ἄρη,
δίκας ἄτερ πημάτων διδοῖεν.
θεοὺς δ', οἳ γαῖαν ἔχουσιν, ἀεὶ   ἀντ. δ'.
τίοιεν ἐγχωρίοις πατρῴαις   (706)
δαφναφόροισι βουθύτοισι τιμαῖς.

ις Dobree. προμαθίᾳ κοινόμητις Lachmann. 682 πληγμάτων coniciat 683 γᾶν M. γαῖαν scripsi. 684 ἐγχωρίοις πατρωΐαις prima man. in M. ις plerique, quamquam post οἳ γαῖαν ἔχουσιν tautologia fit. 685 δαφνο-

νόμητις, unless εὐπροσωποκοίτας). 969 be sound. εὐφιλοτίμητος . E. N. IV. 2. 11, and εὐφιλόπαιδα 1, are somewhat similar, but the s formed on the stem εὐφιλο-. εὐ nply (i) ease, readiness, capability, ὑνοητος, εὐκοινώνητος, εὐάγκαλος, φρος, or (2) wisdom, success. The is probably the better: "may a that with *wise* deliberation de- *aright*...". With κοινόμητις cf. λις (Eum. 984), κοινόφρων Eur. 7. The genitive is to be joined the adjective in the sense ἥτις ς εὖ κοινουμένη προμηθίαν ποιεῖ- r ἥτις κοινῇ μήτιδι εὖ ποιεῖται "coming to a joint resolve of orethought", the genitive being ve.

ther rendering might be "a council in sharing (with the people) the ages of its forethought", *i.e.* a body thinks for the people as well as its μῆτις is a κοινὴ μῆτις, and ίας is genitive of the thing shared, ding on the notion of κοινόω: thus ἥτοι τοιαύτη ἐστὶ μῆτις οἵα [τῷ εὖ κοινοῦν τῆς προμηθίας.

ξένοισι, v. note on 651.

μβόλους = "honest" "abiding by ct" (σύμβολον or συμβολή), cf. Xen. . II. 6. 5 εὔορκος δὲ καὶ εὐξύμβολος γχάνει. The reference is to the ἀπὸ ξυμβόλων (Antiphon 138. 31), are most likely the same as the ιμαῖαι δίκαι of Thuc. I. 77 (see Shilleto and Jowett *in loc.*). ξύμβολα are international compacts for the protection of trade (σύμβολα περὶ τοῦ μὴ ἀδικεῖν, Aristot. Pol. III. 9. 7), the legal substitute for the older ῥύσια. Under these covenants a person of one state sued a person of another in the latter's own courts (except in the case of the Athenian allies after the confederacy of Delos. See Grote H. G. XLVII. vol. V. 299). Dem. Mid. 570 τὰ σύμβολα συγχέων, Aristot. Pol. III. 1, 4 ἀπὸ συμβόλων κοινωνεῖν.

682. **δίκας διδοῖεν**, not *poenas dare*, but "submit to (allow of) legitimate processes". This really includes ἀπὸ συμβόλων δίκην διδόναι καὶ λαμβάνειν. Cf. Hdt. VI. 42 ἵνα δωσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροιέν τε καὶ ἄγοιεν, Thuc. V. 27 πόλις ἥτις δίκας ἴσας καὶ ὁμοίας δίδωσι. **πρὶν ἐξοπλίζειν Ἄρη** is aptly illustrated Thuc. IV. 118 δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκῃ διαλύοντας ἄνευ πολέμου.

683 sqq. Cf. *vv.* 673—676.

οἳ γαῖαν ἔχουσιν = πολιούχους, cf. S. c. T. 109, 272. For the thought Hermann quotes a law of Draco *ap.* Porphyr. IV. de abstinentia: θεσμὸς αἰώνιος τοῖς Ἀτθίδα νεμομένοις κύριος τὸν ἅπαντα χρόνον, θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν κοινῷ ἑπομένοις νόμοις πατρίοις, ἰδίᾳ κατὰ δύναμιν, σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρπῶν, πελάνοις ἐπετείοις.

685. **δαφναφόροισι**, a word properly applicable only to the worship of Apollo. v. δαφνηφορικά, δαφνηφορία, Eur. Ion

τὸ γὰρ τεκόντων σέβας,
τρίτον τόδ' ἐν θεσμίοις
Δίκας γέγραπται μεγιστοτίμου.

ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι·
ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς
ἀπροσδοκήτους τούσδε καὶ νέους λόγους.
ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὁρῶ

φόροισιν M. δαφναφόροισι scripsi. βουθύτοις τε Schuetz. 688 Qu. μεγιστοτ
690 ἡμεῖς δὲ μῆτρες ἀεὶ M, corr. Turnebus. 692 ἱκταδόκου Meineke.

422 σὺ δ' ἀμφὶ βωμοὺς (sc. of Apollo), ὦ γύναι, δαφνηφόρους | λαβοῦσα κλῶνας κ.τ.λ. It is no mere equivalent of στεφανηφόροις. The two epithets must therefore be taken disjunctively: "honours of laurel-bearing and honours of the sacrifice of oxen". These are *representatives* of two *classes*; (1) honours other than those of bloodshed, *e.g.* fruit, flowers &c., (2) honours of animal sacrifice. There is synecdoche, δάφνη and βοῦς being species put for the genus. In the case of βουθυσία the synecdoche was carried so far that βουθυτεῖν came to = θύειν (Ar. Plut. 819).

686. **γάρ**, referring to **πατρῴαις**. For the θεσμός itself cf. Eur. Fr. Antiop. 38

τρεῖς εἰσιν ἀρεταὶ τὰς χρεών σ' ἀσκεῖν, τέκνον,
θεούς τε τιμᾶν, τούς τε φύσαντας γονεῖς,
νόμους τε κοινοὺς Ἑλλάδος,

and the teaching of Chiron Pind. P. VI. 22. As the above-quoted (*v.* 683) law of Draco is very like the passage of Aeschylus, so also in the Draconian code occurs the θεσμός (quoted by Paley) γονεῖς τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῷα μὴ σίνεσθαι. This however is not the "triple law" here mentioned; triple forms of expression are too common to necessitate identification.

687. **τρίτον τόδ'.** Aeschylus is evidently alluding to a moral code, a kind of decalogue, well known to himself and the Athenians. Perhaps he actually had in mind the legislation of Draco, whose laws were especially called **θεσμοί**, w Solon's were called νόμοι. It is be to render literally "this is the third co mandment", than "this with two others There would be more than three accepte precepts of Δίκη. The Scholiast right says πρῶτον θεοὺς, δεύτερον νόμους, τρίτο δὲ τόδε, τὸ τοὺς γονεῖς τιμᾶν.

689. **εὐχὰς μὲν...ὑμεῖς δέ.** The antithesis lies in the implication, not in the words. "Your prayers *for the Argives* are good: but for what concerns *yourselves*, listen now to me".

σώφρονας. The blessings for which they have prayed are *reasonable and wise*, viz. for εὐεστώ, εὐνομία, εὐσέβεια (if we may sum them up in a triad).

691. **νέους = φοβεροὺς, δεινούς**, cf. *sup. v.* 313.

692. While the Chorus has been reciting its prayer Danaus has stood upon the top of the πάγος, whence he has a view of the Argolic gulf. From time to time he has been scanning the horizon The following speech is not made continuously but with pauses, each ne detail being reported as it comes sight. There are such pauses at *vv.* 69 701. The asyndeton in *v.* 709 is th easily explained.

ἱκεταδόκου σκοπῆς, "this ἱκεταδοκ which I have used as a σκοπή". T ordinary form is σκοπιά. Aeschylus u the plural σκοπαί = *specula*, Ag. 2 309.

πλοῖον· εὔσημοι γάρ, ὥς με λανθάνειν,
λμοί τε λαίφους καὶ παραρρύσεις νεώς,
πρῷρα πρόσθεν ὄμμασι βλέπουσ' ὁδόν,

ημον γὰρ οὔ με λανθάνει στολμοί κ.τ.λ. M. Quod cum verti quidem et per σχῆμα Πινδαρικόν explicari possit, vix tamen cuiquam persuadebitur em ita exstare. Satis nota structura est, quam reposui. οὐδὲ λανθάνει κ. παράρρυσις Weil. εὔσημον γὰρ ὄν μ' οὐ λανθάνει Dindorf parum εώς in suspicionem vocant plerique; itaque ἐμὲ Oberdick, σκάφους Weil. M.

λοῖον, "the dreaded" ship. idings of its actual presence τοι, yet they expected a ship r.

.λ. The MS. reading **εὔσημε λανθάνει** suffers from (1) articiple ὄν, (2) anacoluthon στολμοί τε λαίφους. The insuperable objection. By **μον γάρ· οὔ με λ.** we introogether improbable σχῆμα The mistake arose from an elegant Greek construc- in *e.g.* Plat. Prot. 314 B ὥστε διελέσθαι (=νεώτεροι ἂν νέοι); Xen. Cyr. IV. 5, ἐν ὡς ἐγκρατεῖς εἶναι αὐτοῦ ἢ ὡς): cf. Eur. Andr. 80; II. 13. 3. Properly speak- ὡς with infinitive is used es in the sense of "for the .", the adjectives thereby si-comparative. Thus ὀλίγοι 'few for the business of con- "too few". The same thing xpressed by the comparative ὥστε (ὡς), ὥστε (alone) or ἢ text therefore=εὐσημότεροι νειν.

λμοὶ λαίφους. κατὰ περί- ῖφος Schol. With λαῖφος, are two possible senses of furl" and "to equip". The not take place till *v.* 702. =the way the sail is rigged, τολμοὶ πέπλων. This serves f nationality; cf. Villemain, a voile latine, demi-pliée autour du mât,...tout annonce un navire chrétien".

λαίφους is probably true singular, as ancient vessels had generally only one sail.

παραρρύσεις, apparently the same as the παραρρύματα of Xen. Hell. I. 6, 19 and the παραβλήματα of (*ibid.*) II. 1. 22. They were a kind of curtain of skins or hair put round the sides of the deck as a protection both from weather and the enemy. They were often white and would be conspicuous. In Homer such defences were similar in construction to the Roman *plutei*, which were 'crates corio crudo intextae'. Aeschylus uses the verbal form παραρρύσεις the better to express "*the way* she is protected".

νεώς, balancing **λαίφους**, must=δορός or σκάφους. It is an open question how far Greek ears were offended by repetitions such as this of νεώς (*vv.* 694—696). Yet we may sometimes draw the line (see *v.* 330).

695. **πρόσθεν** opposed to **ὑστάτου.** It looks ahead, it listens astern.

ὄμμασι. ὄμματα are generally explained as paintings on the prow after the manner of the eye on Chinese and Indian boats. Such eyes are to be seen even now on boats in the Mediterranean. Aeschylus is not describing anything peculiarly Egyptian, but the Athenian triremes invariably had ὀφθαλμοί, which were not merely ornament, but were the holes through which the hawsers passed on either side of the bows: they were shaped and painted so as to resemble eyes; cf.

οἴακος εὐθυντῆρος ὑστάτου νεὼς
ἄγαν καλῶς κλύουσα, τοῖσιν οὐ φίλη.
πρέπουσι δ' ἄνδρες νάϊοι μελαγχίμοις

696 συνουτῆρος M, corr. Turnebus. ἰθυντῆρος Salvinius.
τῶσ. ἂν οὐ φίλη M. τὼς Esc. τῶσ' ἂν Guelf. Turnebi κλύουσά γ' ὡ
quasi desperantes recipiunt. γλῶσσαν οὐ φίλην ab anonymo rec.
quamquam non accusativo sed genetivo tali sensu utebantur Gra
οὐ φίλη Herwerden, in quod et ipse incidi. Vide adnot. πως ἀνωφ
698 νήιοι M. Veram tragicorum formam restituit Dindorf.

Eustath. on Il. XIV. 717 πτυχὴ δέ ἐστιν, ὅπου οἵ τε ὀφθαλμοὶ ζωγραφοῦνται καὶ τὸ τῆς νεὼς ὄνομα ἐπιγράφεται. Ar. Ach. 94 KH. ὁ βασιλέως ὀφθαλμός. ΔΙ. ὦναξ Ἡράκλεις.| πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις; κ.τ.λ.

696. **οἴαξ** is the tiller which works the πηδάλια. The latter were two in number, one on each side a little forward of the stern, and shaped like broad oars. Plat. Pol. 272 E οἷον πηδαλίων οἴακος ἀφέμενος. The οἴαξ is here (like πρῷρα) personified and called εὐθυντήρ (a semi-technical word). **εὐθυντηρία** is the proper name of the hole through which the rudder-handle passed.

ὑστάτου νεώς, not, as a matter of fact, the *very* end of the ship, but at the opposite end as compared with the πρῷρα. The genitive νεώς is partitive, cf. Il. VI. 118 ἄντυξ ἣ πυμάτη θέεν ἀσπίδος.

697. The line as generally received from Turnebus can scarcely be defended, since (1) the position of **γε** is barely possible, (2) the ellipse implied by **ὡς ἂν** is not that ellipse which the sense demands. Thus the construction would be **ἄγαν γε καλῶς κλύουσα, ὡς ἂν (κλύοι αὐτοῦ) οὐ φίλη (τις πρῷρα)**. But we require the sense "hearing all too well *for an enemy*", *i.e.* **ὡς (γε) οὐ φίλη**, cf. Thuc. IV. 84 οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. On the other hand a clause with **ὡς ἂν** gives a *reason*, not a *limitation* or qualification (as **ὡς** or **ὥς γε** does). The sense "she hears all too well, as is natural, because..." is manifestly out of place. Cf. Dem. Mid. 519

θόρυβον καὶ κρότον τοιοῦτον,
ποιοῖέν τινες) ἐπαινοῦντές τε κ
τες, ἐποιήσατε. Xen. Cyr. V
πολλὰ φέρων, ὡς ἂν (sc. φέροι
μεγάλου. πολλὰ φέρων ὡς ἂι
and ὀλίγα φ. ὡς ἐκ μ. οἰκο
intelligible, but an interch
and ὡς ἂν would make the la
Herodotus seems to have one
ὡς ἂν εἶναι in the limiting se
μεγάλα ἐκτήσατο χρήματα,
Ῥοδῶπι, ἀτὰρ οὐκ ὥς γε ἐς π
αὐτήν ἐξικέσθαι (where, h
Stein).

Bothe's γ', **ὡς ἀνωφελής**
would be more attractive if γ
placed. It is simpler to rega
an error for **τοῖσιν** due to th
tion of the phrase. Thus **το**
and construe **ἄγαν κ. κλύουσ**
τοῖσιν (=οἷσιν) οὐ φίλη ἐσ
all too well *for them to*
hostile". οὐ, not μή, since
are definite.

698. **ἄνδρες ναΐοι**, "th
board". The *men* themsel
posed to the rigging &c., are
phasised thus than if οἱ ναῦτ
written. There is some co
tween two modes of express
πρέπουσιν οἱ ἄνδρες λευκῶν ἐ
των μελάγχιμοι ἰδεῖν (infin. w
(*b*) **πρέπουσιν οἱ ἄνδρες**
γυίοις. With (*a*) cf. Pers. 2
δράμημα φωτὸς Περσικὸν πρ
with (*b*) Cho. 12 ὁμήγυρις | σ
κῶν φάρεσιν μελαγχίμοις | πρέ
24. The Egyptians were no

γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν.
καὶ τἄλλα πλοῖα πᾶσά θ' ἡ 'πικουρία
εὔπρεπτος· αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα
στείλασα λαῖφος παγκρότως ἐρέσσεται.
ἀλλ'. ἡσύχως χρὴ καὶ σεσωφρονισμένως
πρὸς πρᾶγμ' ὁρώσας τῶνδε μὴ ἀμελεῖν θεῶν.
ἐγὼ δ' ἀρωγοὺς ξυνδίκους θ' ἥξω λαβών.
ἴσως γὰρ ἢ κῆρυξ τις ἢ πρεσβηπόλοι

699 γύοισι M, corr. Turnebus. 700 κἆτ' ἄλλα Scholefield. 705 θήξω M. ἄξω Heimsoeth. 706 πρεσβήμολοι M. πρεσβήπολοι scripsi: vide infra. Editt. μόλοι optativum esse censentes prius ἢ in ἂν cum Burgesio mutant, dum vocabulo πρέσβη fidem conciliare frustra conantur. πρέσβυς Turnebus. πρέσβις Dindorf. Ad lacunam

black, but would look all the blacker for their white garments. Hdt. II. 37 (of Egyptians) εἵματα δὲ λίνεα φορέουσι αἰεὶ νεόπλυτα, ἐπιτηδεύοντες τοῦτο μάλιστα. We need not assume that Aeschylus shared this information.

700. **τἄλλα πλοῖα**, the article is sound. The Danaids expected a force to arrive sufficient to attempt to compel their restitution. This army must have been to some purpose in the second play of the trilogy.

701. **αὐτή**, the flagship.

702. This was the usual practice. Paley quotes Il. I. 432 ἱστία μὲν στείλαντο θέσαν δ' ἐν νηῒ μελαίνῃ | ......τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς, Verg. Aen. III. 207 vela cadunt, remis insurgimus.

παγκρότως = παντὶ κρότῳ, πιτύλῳ = πάσαις ταῖς κώπαις. Since δίκροτος and μονόκροτος are terms used of ships with two banks and one bank of oars (= διήρης, μονήρης), παγκρότως means with *all the banks*.

704. **πρὸς πρᾶγμ' ὁρώσας** = 'hoc agentes' (ad rem spectantes). Aristot. An. Pri. II. 27. 5 uses πρὸς τὸ πρᾶγμα. ἔξω τοῦ πράγματος is more familiar. Hdt. VII. 12 εὕρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι, where πρῆγμα = 'quod opus est'.

705. **ἀρωγούς**, to prevent violence. **ξυνδίκους**, to defend the question of right. The former, however, is a general word and might include the latter. ἀρωγοί = 'advocates' Il. XVIII. 502.

ἥξω = *rediero*, the 'iam hic ero' of comedy. Cf. Eum. 488, Pers. 524.

706, 707. By the change of one letter (Π for Μ), and the assumption of an elegant aposiopesis, this passage is cleared of all difficulty. **πρεσβηπόλοι** became **πρεσβήμολοι** (which M gives), and **μολοι** naturally was regarded as the optative verb. A change of **πρέσβη** to πρέσβυς does not remove the difficulty of μόλοι θέλοντες. The **ἢ** of MSS., wrongly altered (since Burges) to **ἂν**, is also a token that no verb was actually included. Danaus breaks off at the end of *v.* 707 because he finds himself likely to cause alarm: "*nay*" he says "there is no need to fear this...". Dindorf (Lex. Aesch.) has 'non raro ἀλλὰ sermonis abrumpendi et ad aliud quid convertendi causa dicitur'. Cf. Pers. 261 ἀλλὰ ταῦτα μὲν μεθῶμεν.

706. **πρεσβηπόλοι**, formed like θυηπόλος, θαλαμηπόλος. A similar term is δικασπόλος. Danaus expects either a κῆρυξ to come alone or a number of πρέσβεις together. For τις with one substantive and implied with the other, cf. Cho. 756 ἢ λιμὸς ἢ δίψη τις ἢ λιψουρία.

ἄγειν θέλοντες ῥυσίων ἐφάπτορες—
ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.
ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῇ,
ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε.
θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
θεοὺς ἀτίζων τίς ποτ' οὐ δώσει δίκην;
XO. πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι
ἥκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου.

decurrit Lincke. 707 ἐφάπτορας Robortellus. 708 μητρ
μὴ τρέσηταί Guelf. τρέσητέ Esc. τρέσητέ νυν Schuetz. τρέσῃς, τέκνοι
709 ὅμως δ' Geel. βραδύνοιεν βοήν Marckscheffel. βραδύνοι μὲν βοή
711 θαρσεῖτε M, corr. Turnebus. 712 τίς βροτῶν M. τις βροτ

707. **ἄγειν**, i.e. **ἄγειν (ὑμᾶς) θέλοντες, (ὡς ὄντες) ῥυσίων ἐφ.** The Scholiast says *ἐνεχυράζοντες ἡμᾶς διά τινος ἁρπαγῆς*. But this is the concern of the Argive territory and property, not of the Danaids. Rather 'desiring to carry you off, as laying hands on *ῥύσια*'. See note on *v.* 286. The Danaids themselves are the *ῥύσια*. Then in *v.* 886 the *κῆρυξ* defends his seizure of the Danaids, he does so, he says, *τἀπολωλόθ' εὑρίσκων*. The indemnity is identified with the thing lost.

708. **νιν**, masculine, the coming Egyptians.

709. **ὅμως. δ'** is not required. There is a pause while Danaus reflects.

εἰ βραδύνοιμεν. *ἢν βραδύνωμεν* would be less re-assuring. *ἄμεινον* (ἂν εἴη)...*εἰ βρ.*: "in such a case as that of our not arriving quickly". Goodwin, Moods and T. § 50. 2. Cf. Il. I. 255, VII. 28.

βοῇ, *νῦν τῇ βοηθείᾳ* Schol. Cf. Ag. 1349 *πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν*. Paley quotes Thuc. VII. 43 *μὴ βραδεῖς γένωνται τῇ ὁρμῇ*.

710. **ἀλκῆς τῆσδε**, *τῆς τῶν βωμῶν καταφυγῆς* Schol. Cf. inf. 808 *βαῖνε φυγᾷ πρὸς ἀλκάν* ('our refuge'), P. V. 545, Hom. Od. XII. 120.

711. **θάρσει**, singular as being more of an interjection than an imperative, like *ἄγε*, *ἴθι* &c.

κυρίῳ, 'die constituto', wh
natural (*κύριος μήν* of childbirth
VI. 52), private (Hdt. I. 48),
arrangements. The word is te
used of the day of trial (as here
Mid. 541 *ἐπειδή ποθ' ἧκεν ἡ κ*
Or. 48 *κυρία δ' ἥδ' ἡμέρα | ἐν*
ψῆφον 'Αργείων πόλις. There
ἀναβολαὶ of the punishment,
is a final day, Ag. 766 *ὅτε*
μόλῃ.

712. **τις**, which is usually
the MS. reading *τίς*, is objection
position metrically emphasised.
rection **ποτ' οὐ** resembles that
πόθῳ for *βροτῷ*, and in Soph.
βροτῶν, which is generally ob
should probably be *ποτέ*. The
opens with the sententious *το*
affirmative form gives place to
rogative, **τίς ποτ' οὐ = πᾶς τις.**

713. **φοβοῦμαι, ὡς**, *i.e.* 'tim
tans) ut venerint' (or 'quam ce
rint') by an easy brachylogy,
with verbs of emotion or fe
XXIII. 648 *χαίρει δέ μοι ἦτορ |*
μέμνησαι, XVI. 600 *ἄχος ἔλλαβ*
ὡς ἔπεσ' ἐσθλὸς ἀνήρ. **ὠκύπτερ**
dicative.

714. **ἐν μέσῳ**, *i.e.* between
and theirs, cf. Verg. Aen. IX.
longum in medio tempus'.

περιφοβόν μ' ἔχει τάρβος, ἐτητύμως στρ. α'.
πολυδρόμου φυγᾶς ὄφελος εἴ τί μοι.
παροίχομαι, πάτερ, δείματι.
ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνον,
θάρσει· μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ.
ΧΟ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος,
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα·
δοριπαγεῖς δ' ἔχοντες κυανώπιδας ἀντ. α'.

τίς ποτ' οὐ scripsi: vide adnot. 714 ἥκουσιν M. Sunt qui ἥξουσι prave scribant. 716 βωμοδρόμου vel ἀλαδρόμου Enger. Ex exemplis quam plurimis liquet nil causae esse cur aut νέας cum Meinekio in antist. aut hic πουλυ- scribamus. οὔτι μοι Schuetz. 717 παροίχεται Turnebus. δεί·ματι una littera erasa M. 718 τέκνα M, corr. Schuetz. 719 ἐγών M. 720 ἐξώλεσεσ τίμαργον M, corr. Turnebus. 722 δορυπαγεῖς M. Fortasse δρυοπαγεῖς scribendum.

overtaking seems as if fate was against the Danaids.

715. **ἐτητύμως**, feeble if taken with *τάρβος μ' ἔχει*. Rather it belongs to *ἔστι* understood with *εἰ*. *ἐτητύμως* after *εἰ* in Ag. 166, 477, 1296. They had begun to think themselves in the way of becoming safe, now they doubt if there is *really* any good in their flight. **τάρβος εἰ**: see note on *v.* 67.

716. **πολυδρόμου = πολλοὺς δρόμους** ("courses" or "laps") **ἐχούσης**. The notion of distance, not of speed, is uppermost.

717. **παροίχομαι.** The Scholiast has *ὅσον μοι προγέγονεν· ὄφελος διὰ τῆς ἐνθάδε φυγῆς τῷ δείματι νῦν παροίχεται· ἀπιστῶ γὰρ εἰ τεύξομαι σωτηρίας.* From this he is wrongly supposed to have read *παροίχεται.* He was but paraphrasing the text, *i.e.* punctuating at *ἐτητύμως*, he construed incorrectly *πολ. φυγᾶς ὄφελος εἴ τι ἔστι μοι* (protasis), *παροίχομαι δείματι*, "if any benefit has been gained by my flight (as regards that benefit), I am undone with fear (=I have lost it)". By *παροίχεται* (*τοῦτο*) he explained (*κατὰ τοῦτο*) *παροίχομαι*. If the Scholiast was so literal, what of *προγέγονεν*? As a matter of fact *παροίχομαι δείματι* is a sentence by itself, like *οἴχομαι φόβῳ v.* 764.

718. **τέκνα** is probably due to some one who remembered that Danaus was addressing all his daughters, but forgot that *σέθεν* followed. **τέκνα** is possible with *θάρσει* (*v.* 711), not with *σέθεν*. The archetype would give **τεκν'** only. **τελεία**, see on *παντελῆ v.* 580.

720. **ἐξῶλες** predicate, **μάργον** epithet. On the moral sense of *ἐξῶλες* ('perditus') cf. *πανώλεις v.* 86.

720—724. There are three reasons for fear: (1) their cousins have no conscience, (2) they will fight to the death, (3) they have come in force.

722. **δοριπαγεῖς**, expressing strength of build, **κυανώπιδας** exterior appearance: both help to define *νῆας* as ships of *war*. Cf. Pers. 558 *πεζοὺς δὲ καὶ θαλασσίους | αἴδ' ὁμόπτεροι κυανώπιδες | νᾶες ἄγαγον.* *κυανέμβολος* occurs Eur. El. 435, parodied in Ar. Ran. 1318, *πρῴρας κυανεμβόλους*, Eq. 554 *κυανέμβολοι θοαὶ μισθοφόροι τριήρεις.* *κυανόπρῳρος* is the Homeric term, Il. XV. 693, Od. III. 209 &c. The term is applied to the *prow* only of ships of *war*. To render "dark-prowed" is manifestly wrong, since the ship itself is black (*v.* 509). The prow on the contrary is *κυανῶπις*, not *μελανῶπις*. *κύανος* is blue steel, and it is probable that *κυανόπρῳρος* =with prow *made of* steel, or steel-faced.

νῆας ἔπλευσαν ὧδ' ἐπιτυχεῖς σκοποῦ
πολεῖ μελαγχίμῳ ξὺν στρατῷ.
ΔΑ. πολλοὺς δέ γ' εὑρήσουσιν ἐν μεσημβρίας
θάλπει βραχίον' εὖ κατερρινημένους.

723 ἐπεὶ τάχει κότῳ M. ἐπὶ τύχῃ in ἐπὶ τύχει correctum cod. Guelf. ἐπιτυχεῖ Turnebus. Scripsi ἐπιτυχεῖς σκοποῦ (restituto IC, propter sequens K omisso), h. e. τοῦ σκοποῦ ἐπιτετύχασι δεῦρο ἐλθόντες: vide adnot. ἐπικότῳ τάχει Weil. ἐπιταχεῖ κρότῳ Meineke. Possis etiam ἐπιτυχεῖ στόχῳ. 724 πόλει M, corr. Stanley. μελαχείμῳ M, corr. Turnebus. 725 μεσημβρίαι M, corr. Schuetz. μεσημβρινῷ Bothe. 726 θάλπτει M, θαλπτὸν Burges. θαλπνῇ H. Voss. βραχεῖον M,. corr. Turnebus. κατερρινωμένους H. Voss: vide infra.

The ἔμβολος was certainly of metal: Pers. 415 ἐμβόλοις χαλκοστόμοις, 408 χαλκήρης στόλος. Eur. I. A. 1320 ναῶν χαλκεμβολάδων. Pollux II. 102 χαλκόπρῳρος. The reason of metal in that particular part is obvious.

κυανῶπις, 'with face of *κύανος*', rather than *κυανόπρῳρος*, is used because the ship is regarded as a thing of life, and the oldest ἔμβολοι had actual *faces* (or *rostra* of animals) upon them.

723. **ἔπλευσαν**, not *πεπλεύκασιν*, 'in deciding whither to sail they sailed hither by a lucky guess at our destination'.

ἐπιτυχεῖς σκοποῦ, see confusion of *σκοπὸς* and *κότος*, *v.* 626. The sense is *τοῦ σκοποῦ ἐπιτυχόντες, ἅτε δεῦρο ἐλθόντες.* The Egyptians would only *guess* that the Danaids had sailed to Argos: their guess proved right. When the corruption ΕΠΙΤΥΧΕΙ...ΚΟΠΟΥ had occurred through omission of ΙCC before Κ, **ἐπὶ ταχεῖ** and **κότῳ** would follow by adaptation. **ἐπιτυχής** is opposed to ἀποτυχής as ἐπιτυχεῖν to ἀποτυχεῖν, of hitting and missing a mark (*σκοπός*), v. Aristot. E. N. II. 6. 14, Plat. Legg. 744 A.

724. **πολεῖ.** The Epic forms of πολύς are rare in Tragedy. Besides this place we have Ag. 723 πολέα (=πολλά), Eur. Hel. 1332 πολέων, Eur. I. T. 1263 πολέσιν. To the first and third of these other Epic words are attached (ἔσκε and μερόπων). Probably other such forms have been corrupted in copying. πολεῖ owes its preservation to confusion with the dative of πόλις. Aeschylus has no form πολλός (which occurs in Sophocles and Euripides).

725. **πολλοὺς** takes up **πολεῖ**, as the remaining words do **μελαγχίμῳ**: "many and black? Aye, but many and sinewy will they find &c." The Chorus had used *μελαγχίμῳ* with reference to fierceness and sinewy strength.

μεσημβρίας. μεσημβρίᾳ M. See on *πανδημίᾳ v.* 586. *ἐν μεσημβρίᾳ* could only be joined grammatically to *εὑρήσουσιν*. *μεσημβρίας θάλπος = μεσημβρινὸν θάλπος ἡλίου* S. c. T. 431).

726. **κατερρινημένους**, lit. "filed down". The superfluous flesh is removed: = "wiry" "sinewy". The word is used figuratively of language (*limatus*). Ar. Ran. 901 *κατερρινημένον τι λέξειν*. The Scholiast says *καλῶς ἐν ἡλίῳ γεγυμνασμένοις*. The contrast between persons brought up effeminately in the shade (*σκιατραφεῖς*) and those who have been 'patientes pulveris atque solis' (Hor. Od. I. 8. 4) is a favourite one in Greek. See especially Plat. Rep. 556 D *πολλάκις ἰσχνὸς ἀνὴρ πένης ἡλιωμένος παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας ἀλλοτρίας κ.τ.λ.* Plut. II. 8 D *ἐσκιατραφημένη σωμάτων ἕξις*, Plat. Phaedr. 239 C, Eur. Bacch. 458, Juv. VII. 105, Cic. pro Mur. § 30. Schütz compares Quint. XII. 10. 44 lacertos exercitatio expressit ac constrinxit.

ΧΟ. ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὀργάς, χρὴ φυλάσσεσθαι τάχος.
ΔΑ. οὔτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,
οὐδ' ὅρμος, οὐδὲ πεισμάτων σωτηρίαν

εἶναι Meineke. οἶμαι δὲ, βύβλου Burges. 741 ἔμπας ματαίων Hermann, ὅμως ματαίων Schuetz, dum καὶ ("etiam") parum intellegunt. ὡς παμματαίων cuivis relinquo. 742 ἔχοντες ὀργὰς χρὴ φ. κράτος M. ὀργμὰς cod. Esc. ἔχοντας Turnebus, ita ut structura sit accus. absolute pendentis, satis illa quidem nota post ὡς sed apud Aeschylum nusquam alibi reperta. At inest mendum in voce κράτος. Idem senserunt Schuetz (καλῶς), Kirchhoff (πάτερ), Hartung (κύνας). τάχος scripsi et defendi. Est qui εἴργοντας ὁρμὰς repudiat. 743 ταχεῖαι M. ταχεία Guelf. στολῆι M, corr. Turnebus. 744 πισμάτων M, corr. Victorius. σωτηρίου M. σωτηρίαν Guelf. σωτηρία Turnebus. σωτήρια Sal-

serve as a sort of standard of comparison for their merits. The same is the case with drinks (inf. 921). As a matter of fact it was not the καρπός but the καυλός of the byblus which was eaten, Hdt. II. 92. The Egyptians did, however, eat the seeds of another marsh-plant, a species of lily. Even the Egyptians looked upon the byblus as a poor kind of food.

741. **καὶ** belongs to and emphasises ματαίων κνωδάλων:—"etiam beluarum": "very beasts". It should not be taken with ἔχοντας, still less as answering to τε (though for καὶ followed by τε see Eum. 75, Cho. 252, S. c. T. 580).

ματαίων, v. on *v*. 172.

741—742. The nominative **ἔχοντες** is almost universally rejected for the **ἔχοντας** of Turnebus. Oberdick, however, keeps the nomin. and supposes a very harsh anacoluthon. If **κράτος** be sound, it can hardly, without more authority, be explained with Krüger (Gk. Gr. § 549) as = κατὰ κράτος. τάχος and τέλος are used adverbially, but it is dangerous to argue from one such noun to another. One MS. gives **ὀργμὰς**, a trace of the frequent confusion between **ὀργή** and **ὁρμή**. Such a confusion may exist here, and we might read ὡς...**εἴργοντες ὁρμάς**, χρὴ (sc. ἡμᾶς) φυλάσσεσθαι κράτος (sc. αὐτῶν), the anacoluthon being much easier than that of Oberdick, since χρὴ φυλάσσεσθαι might be regarded as an equivalent for the sense φυλαξόμεθα. **εἴργοντας** would of course be "minus impeditum". Reading **ἔχοντας ὀργάς**, it is possible to regard the clause ὡς...ὀργάς as the familiar accus. absolute (*e.g.* Soph. O. T. 101 ὡς τόδ' αἷμα χειμάζον πόλιν). Aeschylus does not use this construction elsewhere, and χρὴ φ. κράτος in the sense μὴ κρατηθῆναι ὑπ' αὐτῶν is an improbable expression. Paley, translating "guard against their boldness", virtually reads θράσος.

More probably **τάχος** (= **ταχέως**) is the true reading. Danaus has in all this dialogue been taking up the words let fall by his daughters. His next speech begins **οὔτοι ταχεῖα**, and he impresses upon them that there is no *immediate* alarm. To this he was led by their last word τάχος. "Haste? There is no need of such haste..." Construe χρὴ (ἡμᾶς) τάχος φυλάσσεσθαι (αὐτοὺς) ὡς ἔχοντας ὀργὰς καὶ μ. κνωδάλων.

742. Cf. Pind. P. II. 77 ὀργαῖς ἀτενὲς ἀλωπέκων ἴκελοι.

743. **στολή**, like **ὅρμος**, is verbal = τὸ στέλλεσθαι: the "equipping forth": ἀντὶ τοῦ ὁρμῇ Schol. (reading the corrupt dative).

744. **ὅρμος** = **ὅρμισις** (**τὸ ὁρμίζεσθαι**). The verbal sense also in Hdt. VII. 193 ἐν τούτῳ ὦν ὅρμον ἐποιεῦντο, Theoc. XIII. 30 εἴσω δ' ὅρμον ἔθεντο, where ὅρμον ποιεῖ-

ἐς γῆν ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις
θαρσοῦσι ναῶν ποιμένες παραυτίκα,
ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα
ἐς νύκτ'· ἐπεὶ στείχοντος ἡλίου φιλεῖ

vinius. σωτήριον Tittler. πείσματ' εὐναστήρια Merkel. ὥστε pro οὐδὲ Geel. 745 [illegible] οὐδὲν M, corr. Robortellus. Interpunctionem post ἐνεγκεῖν delevi. ἐς γαῖαν ἐλθεῖν δ Bamberger. ἐκ γῆς ἀνάπτειν audacius Hartung. 747 ἀλλ' ὥστε, corr. Victorius [illegible]. 748 ἐς νύκτ' ἀπὸ στείχοντος M. ἐς νύκτ', ἐπεὶ scripsi. εὐνάς τ' ἀποστείχοντος ἡλίου [illegible] φιλεῖ Bothe. ζόφον δ' ὕπο στείχοντος H. Voss. φιλεῖ δ' Hermann, quod veri simil[illegible]

σθαι (τίθεσθαι) is analogous to σπουδήν, σχολὴν &c. ποιεῖσθαι.

Danaus means, reassuringly, ὥσπερ οὐ ταχέως στέλλεται ναυτικὸς στρατός, οὕτως οὐδ' ὁρμίζεται ταχέως. "There is time yet".

744—746. It is quite possible to punctuate after **ἐνεγκεῖν** and to regard the three clauses with **οὐδὲ** (in each case = *nec*) as coordinate. **ἐς γῆν ἐνεγκεῖν** would then be equivalent to τὸ ἐς γῆν ἐνεγκεῖν or a verbal noun analogous to στολή, ὅρμος, *e.g.* οὐδὲ πεισμάτων ἐς γῆν φορὰ (ταχεῖά ἐστι). This, however, is somewhat involved, and οὐδὲ θαρσοῦσι comes out of its chronological order: confidence should precede the fastening of the stern-cables. Oberdick reads σωτηρία and construes οὐδὲ πεισμάτων σωτηρία (ταχεῖά ἐστιν) (ὥστε) ἐς γῆν ἐνεγκεῖν (αὐτά), comparing Plat. Crit. 52 B οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι. This, though idiomatic enough, does not remove the objection to the sequence. The first hand of Cod. Guelf. has **σωτηρίαν**. Taking the former **οὐδ'** = *nec* and the second = *ne quidem* we obtain 'neque audent navium pastores *ne iacta quidem ancora* funium tutamen continuo ferre in terram'.

οὐδ' ἐν ἀγκυρουχίαις, sc. ὄντες.

πεισμάτων σωτηρίαν = πείσματα σωτήρια. Cf. Soph. Phil. 813 ἔμβαλλε χειρὸς πίστιν, Aeschin. De F. L. § 70 ἡγεμόνων ἀλαζονείας (= ἀλαζόνας ἡγέμονας). Cic. p. Mur. § 16 ex *annalium vetustate* eruenda.

The **πείσματα** are the πρυμνήσια (*retinacula navis*), which moored the ship t[illegible] the land, while εὐναί were thrown int[illegible] the sea from the prow. Il. I. 436 ἐκ δ[illegible] εὐνὰς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδη[illegible]σαν. For the notion of σωτηρία, wit[illegible] these hawsers cf. Anthol. Pal. XII. 15[illegible] ἐν σοὶ τἀμὰ βίου πρυμνήσι' ἀνῆπται, Eur[illegible] H. F. 479, Plat. Legg. 893 B ἐχόμενο[illegible] ὥς τινος ἀσφαλοῦς πείσματος.

745. **ἐς γῆν ἐνεγκεῖν**, not a mere equi[illegible]valent of the technical ἀνάψαι, but ex[illegible]pressing the final decision that all is right [illegible] on board and that the men may ventur[illegible] to land and make fast.

ἀγκυρουχίαις, not the place, but th[illegible] state: *i.e.* not 'in stationibus' but 'ub[illegible] in ancoris constiterunt', after the εὐνα[illegible] have been thrown out. The plural o[illegible] condition, cf. P. V. 540, Ag. 419 ὀμμάτων ἐν ἀχηνίαις, 725, Eum. 996. So the Scholiast ταῖς ἀσφαλείαις καὶ κατοχαῖς τῶν ἀγκυρῶν. A ship is said ἄγκυραν ἔχειν or ἐν ἀγκυρουχίᾳ εἶναι.

746. **ποιμένες**, a common metaphor: Ag. 657 νῆες | ᾤχοντ' ἄφαντοι ποιμένος κακοῦ στρόβῳ, Eur. Suppl. 674 ποιμένες ὄχων τετραόρων, Phoen. 1140 ποιμέσιν λόχων.

747. **ἀλίμενον.** This was the character of the Argolic Gulf at the point intended. A number of small streams *e.g.* the Cheimarrhus, Pontinus and (the larger) Erasinus carry down silt (v. sup. 32). The Argive harbour was on the other side of the gulf at Nauplia (Eur. Or. 54 &c.).

748. The reading in the text necessi[illegible] tates comparatively little change, an[illegible] has at least the merit of simplicity [illegible]

ὠδῖνα τίκτειν νὺξ κυβερνήτῃ σοφῷ.
οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ
καλή, πρὶν ὅρμῳ ναῦν θρασυνθῆναι· σὺ δὲ

esse minime adducor. 749 ὠδεῖνα et τίκτει M. Citant Plutarchi Mor. 1090 A. vid. inf. Inde supplet Paley κἂν ἡ γαλήνῃ νήνεμος θ' εὕδῃ κλύδων, versum ab hoc loco omnino absonum. 750 οὕτοι Schuetz. οὐδ' ἀνέκβασις Tittler. οὔτ' ἄρ' Pauw.

structure. **ἐς νύκτα** adds something to the sense of *v.* 747, but nothing to the words **ἀποστείχοντος ἡλίου**. Moreover why should Danaus proceed to make a general statement with regard to the dangers of night, unless he had said something to the effect that it was now nearing night? γὰρ or δὲ at least might have been looked for to introduce that general statement. Nor is it beyond question that any Greek would use such an expression as **ἀποστείχει ἥλιος ἐς νύκτα.** The night followed the sun, he did not go away into it, but left it behind him. The English "the sun sinks into night" should not mislead us. Again, is "when the sun sinks into night, the night is wont to beget grief" a tolerable expression? The mistake perhaps arose from an explanation (ἀποστείχοντος) of στείχοντος, and from a misunderstanding of the meaning of ἐς νύκτα.

ἐς νύκτα, *ad noctem*, 'toward nightfall'. Hom. Od. III. 138 ἐς ἠέλιον καταδύντα, Ar. Plut. 998 ὅτι εἰς ἑσπέραν ἥξοιμι, Xen. Cyn. 11. 4 εἰς νύκτα. ὑπὸ νύκτα (*sub noctem*) of Thuc. IV. 67 is more definite.

στείχοντος, better than ἀποστείχοντος, which rather = "go *home*". **στείχειν** = 'depart' sup. *v.* 497, P. V. 81, Soph. Ant. 98.

749. Commentators quote Plutarch, 1090 A (de non suav. viv. sec. Epicur.) ὥσπερ ἐν θαλάσσῃ κατ' Αἰσχύλον **ὠδῖνα τίκτει νὺξ κυβερνήτῃ σοφῷ** καὶ γαλήνῃ, and Qu. Sympos. I. 3, p. 619 οὐ γὰρ μόνον ὠδῖνα τίκτει κυβεύτῃ σοφῷ κατὰ τὸ λεγόμενον πᾶς βόλος. The words κατὰ τὸ λεγ. shew that the expression had become proverbial. From καὶ γαλήνῃ (which Wyttenbach alters to κἂν ἡ γαλήνῃ) Paley supposes a verse has been lost (v. crit. note). The evidence is too slender for the supposition. Plutarch may have written κἂν γαλήνῃ as words of his own. The ancients apparently found something striking in the expression. **ὠδίς** = "grief, travail of *mind*", Cho. 211 πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά, and (in the plural) Soph. Tr. 42, Plat. Rep. 574 A; but the combination (instead of ἄλγος or δυσθυμίαν) with τίκτειν is remarkable. The meaning seems to be "the night brings forth for the steersman travail of mind", with a curious suggestion of both the general and the particular sense of ὠδίς. It is difficult to admire the conceit (if such there be), but precisely for that reason it was likely to take with the Alexandrines. At the same time ὠδῖνα is *the* word for the steersman's state of mind, while τίκτει is rather the word with which we could dispense in favour of an equivalent.

750. Danaus has not yet finished the enumeration of difficulties. *vv.* 747—749 have been parenthetical. He now comes to the last stage in the proceedings of the fleet: "if these difficulties lie in the way, of course to *disembark a whole army* is a matter of time".

οὕτω, '*itaque*' (inferential), a rare use. Yet cf. Soph. Antig. 677. οὕτω δὴ in prose.

ἂν...ἄν, v. Goodwin, Moods and T. § 42. 3, for a clear statement of the purpose and position of the repeated particle.

751. **ὅρμῳ θρασυνθῆναι.** The Scholiast explains πρὶν καταθαρρῆσαι τῷ ὅρμῳ τὰς ναῦς, *i.e.* he took ὅρμῳ to depend on θρασυνθῆναι in the sense *confidere*. Such

φρόνει μέν, ὡς τηροῦσα μὴ ἀμελεῖν θεῶν
πράξῃς ἀρωγήν· ἄγγελον δ' οὐ μέμψεται
πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ φρενί. (
ΧΟ. ἰὼ γᾶ βοῦνι, σύνδικον σέβας, στρ.

οὐδάμ' Burges. Possis οὔπω...οὖν ἀνάβασις. 752—753 φρονεῖ μὲν ως τ[...] ἀμελεῖν θεῶν πράξας ἀρωγὴν M. φρόνει Robortellus. τηροῦσα et πράξῃς s[...] sensu "sis prudens, ut, cavens ne hos deos neglegas, auxilium adipiscaris[...] versu non mutato πράξουσ' legit Stanley, πράξεις Bamberger. πράξω δ'[...] πρᾶξαί τ' Lachmann. Lacunam post *v.* 752 statuunt al. 754 εὐγλ[...] corr. Robortellus. 755 βουνῖτι, ἔνδικον M. βοῦνι, σύνδικον scripsi. β[...]

a dative seems to be found once with θαρσεῖν, Hdt. II. 76 τεθαρσηκότες τοῖσι ὄρνισι. But even there τεθ. is not = θαρσοῦντες, but has a quasi-passive sense, "having been led to pluck up courage *through* (or "by") the omen". Herodotus moreover can say πείθομαί τινος, with other constructions κατὰ σύνεσιν, so that a certain Herodotean use of τεθαρσηκότες with the case of πεπιστευκότες would be of little value. Rather we should construe "before the ship has been made confident by *means* of (safe) anchorage". This comes to the same thing no doubt, but it is important to keep distinct the grammatical processes. Others (Liddell and Scott, Paley) translate as *locative* 'at her moorings', but this is a use little known in Aeschylus, though common in Euripides.

752. **φρόνει μέν**: the expected clause with **δὲ** is slightly varied in form. Danaus meant to say "keep calm and be on your guard, *and meanwhile* trust me as your messenger", *i.e.* **φρόνει μὲν...ἀγγέλῳ δὲ πίστευε.** The position shews this to be the antithesis and not σὺ μὲν φρόνει... ἐγὼ δὲ ἄγγελος ἀγαθὸς ἔσομαι.

ὡς. The construction is **ὡς πράξῃς ἀρωγήν, τηροῦσα μὴ ἀμελεῖν θεῶν. ταρβοῦσα** of MSS. is beyond translation. **ταρβοῦσα μὴ ἀμελεῖν** cannot = ταρβοῦσα μὴ ἀμελῇς or ταρβοῦσα ἀμελεῖν, but gives the very opposite sense. The "redundant" μὴ after κωλύω, ἀρνοῦμαι does not appear to be extended in classical writers to ταρβεῖν &c. Nor is it easier to cons[...] μέν, ὡς (= ἅτε) ταρβοῦσα, μ[...] θεῶν, unless a lacuna be mar[...] the following line. For t[...] **πράξας** to **πράξῃς** cf. *v.* 295 (ἀ[...] ἀνστήσῃς). τηροῦσα μὴ ἀμελε[...] σομένη μὴ ἀ., Hdt. I. 65 ἐφύ[...] μὴ παραβαίνειν, Aristot. Pol. [...] ρεῖν ὅπως μὴ παρανομῶσι, Ar. Vesp. 372, 1368 (τηρεῖν = *cave*[...]

753. **πράξῃς,** active, "[...] "get" (middle). Pind. Isth. [...] ἀγωνίοις ἀέθλοισι ποθεινὸν κλέ[...] Pyth. II. 40 τὸν δὲ τετράκνα[...] δεσμόν, ἑὸν ὄλεθρον. So πράσσ[...] φιλίαν. Similarly εὑρεῖν, φέ[...] εὑρέσθαι, φέρεσθαι might have b[...] for, Pind. Ol. I. 13, VII. 89, [...] 977 μηδ' αἶσχος ἡμῖν, ἡδονὴν [...] ἐμοῖς πράξωμεν.

754. **εὐγλώσσῳ φρενί,** *i.*[...] that thinks clearly and can giv[...] pression. Old age is generall[...] and incoherent, λάλον γῆρα[...] Pal. VII. 417).

755. **βοῦνις** is the form o[...] tive in *v.* 101, and the hiatus [...] **δικον** is not of a probable [...] main objection however is t[...] The Scholiast says δικαία σέβ[...] δικαίως πάντες τιμῶσιν. This [...] is a weak sense for Aeschyl[...] other writer ἔνδικον, in the mea[...] by thy pity hast justly earned[...] from us", might perhaps be [...] But the land was a σέβας befo[...]

τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;
μέλας γενοίμαν καπνὸς
νέφεσσι γειτονῶν Διός·
τὸ πᾶν δ' ἄφαντος ἀμπετὴς ἄϊστος ὡς

κον Paley. βοῦνι, ἔνδικον Dindorf. βοῦνις Pauw. 759 νέφεσι M, corr. Arnaldus. νίφεσσι Hartung. γειτόνων M. 760 ἀμπετήσαισ δόσως M, corr. Haupt. Manifestum est, nisi Carneadi, opus esse senario; quocirca reicienda sunt Weilii ᾇστος ὡς, Dindorfii ἀμπνοαῖς διψὰς ὡς, Turnebi ἀμπτᾶσα δ' ὡσεί, Weckleinii ἀμπετὴς αἴθριος. Ceterum εἰς ἄος ὡς Hermann, ἀελλὰς ὡς Enger, ἀμπετασθείην ὅπως Oberdick.

and the point does not lie in its having earned reverence, but in the part which the land so revered is to play in protecting them. The Chorus does not thank, but appeals.

σύνδικον in the literal sense = "one who has common cause in a δίκη". Argos is now pledged to the Danaids. Cf. Isoc. 387 A τὸν νόμον σύνδικον ἔχων, Pind. Ol. IX. 105 σύνδικος αὐτῷ Ἰολάου τύμβος. ξυνδικεῖν in Eum. 579. International causes (and this may be regarded as one) were pleaded by σύνδικοι.

757. **κελαινὸν κεῦθος**, *i.e.* underground. In a state of trepidation it was conventional for characters in a drama to enumerate various forms of death or manners of disappearance, Prom. V. 582 πυρί με φλέξον ἢ χθονὶ κάλυψον ἢ ποντίοις δάκεσι δὸς βορᾶν. The two most obvious manners are those of Eur. Med. 1296 δεῖ γάρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω | ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος. Cf. Eur. Hipp. 1290, Hec. 1099, Ion 1237 τίνα φυγὰν πτερόεσσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ;

758. **μέλας.** Aeschylus wastes no epithets. The smoke will shew black against the white "clouds of Zeus", whereas in *v.* 760 they would disappear *entirely* τὸ πᾶν δ' ἄφαντος. νέφεσσι γειτονῶν expresses the distance from earth, the addition of Διός makes νέφος the white cloud of the bright day.

759. **νέφεσσι Διός**, here in keeping with the original signification of Zeus (root *diu̯*). Phrases like this belong to the old nature-worship period. Even in classical Greek times Ζεύς was so far remembered to be the sky-god that we meet with a common Athenian song (quoted by Marc. Aurel. V. 7) ὗσον, ὗσον, ὦ φίλε Ζεῦ, κατὰ τὰς ἀρούρας. Διὸς ὄμβρος (Il. V. 91 &c.), and διόσδοτος αἴγλη Pind. P. VIII. 136 are remnants of the same kind as the phrase here. On the other hand Fr. 65 Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός is a later developement containing an element of pantheism.

All clouds are clouds of "the sky" and Zeus is νεφεληγερέτης, but νέφη Διὸς here are rather the light drifting clouds of the summer sky, far from earth.

760. **τὸ πᾶν δ'**, virtually an alternative in sense. The methods of escape are put as if they were all to be adopted, whereas it is meant that any one will suffice. We should say "or", not "and". It is impossible not to believe this line to be a senarius (as also *v.* 767). This fact and the palaeographic ease of correction make Haupt's reading almost certain. He compares Eur. Tro. 1320 κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρα | ἄϊστον οἴκων με θήσει. Paley adds Plat. Phaedo 70 A μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ. It is with διαπτομένη, not διασκεδασθεῖσα, that **ἀμπετὴς** should be compared. The fact that ἀναπετής = "wide-spread" in Helio-

κόνις ἄτερθε πτερύγων ὀλοίμαν.
ἄφυκτον δ' οὐκ ἔτ' ἂν πέλοι σκέπαρ·
κελαινόχρως δὲ πάλλεταί μοι καρδία·
πατρὸς σκοπαὶ δ' ἔμ' εἷλον· οἴχομαι φόβῳ.

[illegible] ἄτερθεν M. ἄτερ τε Oberdic[illegible] [illegible] quibus addere possis φεροίμαν, πετοίμα[illegible] [illegible] 762 ἄφυκτον δ' οὐκέτ' ἂν [illegible] Weilium nuperrime coniecis [illegible] Schuetz. ἄλυκτος...πέλοιτο [illegible] Hermann. κέαρ servant nonnulli [illegible] Heath. 763 μελανόχρ[illegible] scripsi. κελαινόχρων δὲ πάλλεται [illegible] M. πατρὸς σκοπαὶ δέ μ' εἷλ[illegible]

[illegible] with ἀπτερής. [illegible] ἄφαντος and ἄϊστος. [illegible] into nothingness". [illegible] become annihilated [illegible] The sense re- [illegible]

λῦμαρ, λύμη.

For ἀφύκτων σκέπαρ cf. [illegible] 443 σκέπας ἀνέμοιο, v. 257 [illegible] Hymn. Apoll. 193 [illegible] P. x. 52 &c.

763. Cf. Cho. 410 [illegible] μοι φίλον κέαρ...[illegible] μοι seems a necessary [illegible] The Scholiast [illegible] κελαινό[illegible] ταράσσεται [illegible] explanation [illegible] χολὴ μέλαινα [illegible] Il. I. 103 [illegible] μέλαιναι [illegible] μέλαιναν [illegible]

[illegible] πατρὸς σκοπαί. [illegible] as the Scholiast has it, [illegible] σημήνας [illegible] [illegible]'s watchings". A σκοπ[illegible] [illegible] catch something [illegible] Theoc. III. 26: [illegible] the enemy [illegible] that. A σκοπό[illegible] τοὺς ἰχθῦς. [illegible] found or caught [illegible] says the Cho[illegible] what he ha[illegible] is [illegible] of h[illegible] read [illegible] cannot [illegible]

θέλοιμι δ' ἂν μορσίμου
στόχου τυχεῖν ἐν ἀρτάναις,
πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροΐ.
πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι.
πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.
πρὸς ὃν νέφη μυδηλὰ γίγνεται χιών;
ἢ λισσὰς αἰγίλιψ ἀπρόσ-

[illegible] potius scribendum. 765 sq. μορσίμου βρόχου τυχεῖν ἐν σαργάναις M. ἐν [illegible] cod. Par. στόχου ipse scripsi: vide adnot. μορσίμων Schuetz; sed articulum requireres. λάχους Dindorf, postea προτρὸ. ἐν ὀρκάναις Wecklein. 767 τῷδ' [illegible] χροῒν M. χροΐ Esc. τῷδε χριμφθῆναι Par. τῷδ' ἐγχριμφθῆναι χεροῖν Guelf., unde τῷδ' ἐγχριμφθῆναι χεροῖν H. Voss. τοῦδε χρ. χεροῖν H. L. Ahrens. [illegible] Bamberger. Nihili est χριμφθῆν, quod servat Dindorf. 768 Fortasse [illegible] omittendum, utpote e sequenti A ortum. 770 ἀμφ' ὃν Weil, πρὸς ᾧ Burgard, minus eleganter. νέφη δ' ὑδρηλὰ γείνεται χιών M. γίνεται edit. Ald. Iure offenduntur omnes in isto δ'. Scripsi μυδηλά. Audacius alii, e.g. χιὼν ὑδρηλὰ γ. νέφη Porson, νεφῶν ὑδρηλὰ Enger, νέφη θ' ὑδρηλὰ καὶ νεῖται χιών Bothe, κύφελλ'

765—766. μορσίμου βρόχου is explained by the Scholiast as μόρον μοι [illegible], i.e. "fatal", "death-bringing". But the only meaning known elsewhere is 'fated'. Even in Il. XXII. 13 οὐ μέν με κτενέεις, ἐπεὶ οὔ τοι μόρσιμός εἰμι, the meaning is οὐ μόρσιμόν ἐστί με κτείνεσθαι. So μόρσιμον ἦμαρ = 'the *fated*', not 'the fatal' day. Dindorf maintains that μόρσιμος βρόχος could only be used if it were fated to all mankind (or at least to all the Danaids) to die by hanging. All have a μόρσιμον ἦμαρ, but happily not a μόρσιμος βρόχος. Moreover βρόχου τυχεῖν ἐν ἀρτάναις, "to find a noose in a halter" is scarcely a reasonable expression for βρόχου τ. or ἀρτάνης τυχεῖν.

With τυχεῖν, στόχου is an entirely likely correction for βρόχου, the sense being either (1) "I would rather hit the mark of my fate in the halter". μορσίμου στόχου = 'the fated aim', "an aim that goes straight home to destiny"; or μορσίμου στόχου = 'the stroke of [illegible]', i.e. "may the fated shaft of [illegible] come home to me". From *v.* 781 [illegible] μόρου τυχών the latter seems preferable: moreover it is for destiny to shoot, rather than for the individual to shoot at destiny.

768. πρόπαρ, 'rather' (so *prius* = *potius*), cf. πάρος Il. VIII. 166, XVI. 629, Cho. 367. The word is rare, but προπάροιθε occurs S. c. T. 334, Ag. 1020.

ἀνάσσοι. Hades as 'lord and master' is preferable to a son of Aegyptus.

769. πόθεν, not ποῦ, "*from* what quarter can deliverance come". πόθεν closely with αἰθέρος. πόθεν ἄν, like πῶς ἄν, conveys a wish = εἴθε γένοιτό ποθεν.

770. The correction given in the text is less violent than others previously proposed. The form μυδηλά beside μυδαλέα is like the forms διψηλά, ῥιγηλά beside διψαλέα, ῥιγαλέα. In its import the word is better than δίυγρα or ὑδρηλά, implying "dripping", "oozing".

πρὸς ὄν, the clouds *move up* against the θρόνος, and there turn to snow.

771—773. For the accumulated epithets cf. Ag. 154 μίμνει γὰρ φοβερὰ παλίνορτος οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. Of those in the present passage λισσάς and αἰγίλιψ form a pair, as do ἀπρόσδεικτος and οἰόφρων. λισσάς,

δεικτος οἰόφρων κρεμὰς
γυπιὰς πέτρα, βαθὺ
πτῶμα μαρτυροῦσά μοι,
πρὶν δαΐκτορος βίᾳ
καρδίας γάμου κυρῆσαι;
κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις ἀντ. β΄.

ὑδρηλὰ Dindorf, νέφη διύγρα Paley, δύσαυλα M. Schmidt. 772 sqq. κ
γυπίας M, corr. Hermann. Totum hunc locum sanum esse censeo, neque q
causae esse cur a Burgesio ἀπρόσστειπτος, a Marckscheffelio ἀπρόσστεικτος, reci
Vide infra. Dum οἰόπρων scribit Pauw, poeticam loci venustatem inscienter
dat. 775—776 Aperte corrupta est antistropha. Illa igitur sananda: l
sunt indicia corruptionis. Propter suam cuiusque antistropham Hermanno
δαϊκτῆρος, Butlero πρὶν δή με καρδίας βίᾳ δ. γ. κυρεῖν, Dindorfio κάρζας.
κύσειν M, corr. Robortellus. ἕλωρ ἔπειτα Nauck. ἕλωρα κἀγκυλωνύχοις

"smooth", **αἰγίλιψ**, "so smooth that even goats cannot climb it". **ἀπρόσδεικτος**, "that cannot be pointed at, so far is it", **οἰόφρων**, "withdrawing itself into proud seclusion". Hermann's note on *ἀπρόσδεικτος* is worth quoting: "Haec divina immensae altitudinis descriptio ita excessit captum quorundam *χαμαιζήλων* criticorum, ut *ἀπρόσδεικτος* alius in *ἀπρόσδεκτος* alius in *ἀπρόστεικτος* mutari vellent". Cf. Hdt. IV. 184 (of Atlas) *ὑψηλὸν οὕτω δή τι λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἷά τε εἶναι ἰδέσθαι.*

772. **οἰόφρων.** It is a mistake in Greek to suppose that compounds of this kind have no force in their second part. A most poetical touch would be lost here if we did not connect *-φρων* with *φρόνημα* and *φρονεῖν μέγα*. The peak is personified and accredited with volition in its pride and seclusion.

773. **γυπιάς.** Paley quotes Aristot. H. A. IX. 11 *τίκτει* (sc. the vulture) *ἐν πέτραις ἀπροσβάτοις.*

774. **βαθὺ πτῶμα,** *i.e.* they will cast themselves down. *τὸ πίπτειν = τὸ καταβάλλεσθαι.* Cf. Prom. V. 747 *τί δῆτ' ἐμοὶ ζῆν κέρδος ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας | ὅπως πέδῳ σκήψασα τῶν πάντων πόνων | ἀπηλλάγην;*

μαρτυροῦσα, more than *e.g.* The thing is to be done in the lo of the distant mountain-peak, whe but the peak will be witness; ot '*loco remoto ab arbitris*' (Cic. Ve 31). The construction as in Pi VI. 21 *τοῦτό οἱ σαφέως μαρτυρήσω.*

775. **πρὶν κ.τ.λ.,** a repetitio 767: indeed the general corresp of *vv.* 755—768 and *vv.* 769—78 to these passages being hemichori Scholiast construes *τοῦ γάμου δ τῆς καρδίας μου.* But the positio is decisive for the order **πρὶν β κυρ. γάμ. δαΐκτορος.** As a que style *βίᾳ* between two genitives, belonging to neither, is barely p For *βίᾳ καρδίας* cf. S. c. T. 612 *νῶν*, and Ar. Nub. 86 *ἐκ τῆς καρ λεῖν.* The Scholiast, however, is so far as he regards **δαΐκτορος** as ' *the heart*', i.e. *βίᾳ καρδίας κυρ. γ ζοντος (αὐτὴν* sc. *τὴν καρδίαν).* H XIII. 320 *ἔχων δεδαϊγμένον ἦτορ* (—though the passage is proba Homeric).

777. **ἔπειθ',** *i.e.* when the b mangled at the bottom. Cf. S 830 *κυσὶν πρόβλητος οἰωνοῖς θ' ἕ* XVII. 272 *κυσὶ κύρμα γενέσθαι,* 271 *οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέ*

ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν.
τὸ γὰρ θανεῖν ἐλευθεροῦ-
ται φιλαιάκτων κακῶν.
ἐλθέτω μόρος πρὸ κοί-
τας γαμηλίου τυχών.
ποῖ τίν' ἀμφυγᾶς ἔθ' εὕρ-
ω πόρον, γάμου λυτῆρα;

778 *ὄρνισιν δείπναν* M. *δεῖπνον* cod. Guelf. "Puri" illius senarii causa *πετῆσι δεῖπνον* Dindorf. 779 *μ' ἐλευθερώσει* Paley. *ὁ γὰρ θανὼν* Hartung. *τῷ γὰρ θανεῖν ἐλευθεροῦμαι* Schuetz, Weil. *ἐλευθεροῖ τοι* Wecklein. Sanam esse vulgatam infra ostendi. 780 *φιλαιανῶν* Dobree. *φιλαιλίνων* Herwerden. 781 *ἐλθέτω* bis M. *μώρος* dederat prima manus. 783—784 *τίν' ἀμφ' αὑτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια* M; at "*λείπει εὕρω*" ait scholiasta. *ποῖ τίν'* Weil. *λυτῆρα* Pauw. *ἀμφυγὰν* Hermann. Cetera ipse restitui. *ποῖ τίν' ἀμφυγᾶς ἔτ' οἶμον τέμω*

I. 5, S. c. T. 1020 &c. The plural **ἕλωρα** after the analogy of *σκῦλα, ἔναρα, λάφυρα* (*exuviae*) &c. Il. XIX. 93 Πατρόκλου *ἕλωρα.*

κἀπιχωρίοις, *i.e.* that happen to be natives of the place where the fall occurs; *γῦπες* (*γυπιάς v.* 773) and other birds *ὧν τὰ ἤθη ἐν ἐκείνῃ τῇ χώρᾳ ἐστί.*

779. **ἐλευθεροῦται.** Objection has been taken to the tense, since at first sight the required sense seems to be *ἐλεύθερόν ἐστι* (*ἠλευθέρωται*) or *ἐλευθερωθήσεται.* Yet a correction of this passage will entail a correction of Eum. 175 *κἀμοί γε λυπρός, καὶ τὸν οὐκ ἐκλύσεται, | ὑπό τε γᾶν φυγὼν οὔποτ' ἐλευθεροῦται.* It is out of the question that the same mistake can have occurred in the two places. Rather both are genuine, and *ἐλευθεροῦται* is here sententious present: "death frees itself", *i.e.* "to die is to free oneself"; while in the passage of Eum. it is *praesens propheticum.* (Cf. P. V. 764, 767 &c.)

Literally, of course, death frees the sufferer, or is itself free, but 'death frees itself' is no un-Greek laxity.

781—782. The sense is that of *vv.* 765—767, and the Scholiast rightly explains **τυχών**: **ἐμοῦ δηλονότι.**

πρὸ combines the meanings "before" and "rather than", Hdt. VII. 152 *πᾶν δὴ βουλόμενοί σφι εἶναι πρὸ τῆς παρεούσης λύπης. τυχὼν πρὸ* implies forestalling in time, while the sense amounts to priority of choice.

783—784. See crit. note. The Scholiast probably read what M gives, and his note *λείπει εὕρω* had reference only to the words *καὶ λυτήρια*, which he could not join to *τέμνω, i.e.* he understood *ποῖ τίνα πόρον τέμνω καὶ λυτήρια εὕρω*; **πόρον τέμνειν** is possible in two senses, (1) like *φάρμακον, ἄκος τέμνειν*, (2) like *τέμνειν ὁδόν* 'secare viam'. But while there is manifestly some corruption here, there is no trace of any in *vv.* 775—776, to which these must metrically correspond. **ἀμφ' αὑτᾶς** (for *περὶ ἐμαυτῆς*) is weak and unnecessary, while the correction **ἀμφυγᾶς** has all the qualities of recommendation. Cf. Cho. 943 *ἀναφυγαὶ κακῶν. πόρον εὑρεῖν* is a common phrase: Prom. V. 59 *δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρον*, Eur. Med. 1418 *πόρον ηὗρε θεός*, and is particularly suited to finding a way almost where no way is. The double question may have caused the omission of one of its introductory words. Cf. Hom. Od. I. 170 *τίς πόθεν εἶς ἀνδρῶν;*

ἴυζε δ' ὀμφὰν οὐρανίαν, τέλη στρ. γ'.
λιτανὰ θεοῖς, τέλεα δέ μοι πελόμενα καὶ
λύσιμα· μάχαν δ' ἔπιδε, πάτερ,
βίαια μὴ φαιδρῶς ὁρῶν
ὄμμασιν ἐνδίκοις.

Weil. *ἢ τίν' ἀμφυγὰν ἔτ' ἢ πόρον τέτμω γ. λυτῆρα;* Hermann. 785 *ἴϋζευ* M, corr. Robortellus. 785—787 *ὀμφὰν οὐράνια μέλη λίτανα θεοῖσι καὶ τέλεα δέ μοι πῶς πελόμενά μοι λύσιμα μάχιμα δ'* M. Corrupta est etiam antistropha; unde fit ut coniecturae quam plurimae provenerint. In antistropha 793 sq. (*μετά με κ.τ.λ.*) metri schema, ni fallor, aperte exstat ⏑⏑⏑⏑– quater repetitum; itaque in hoc schema stropha a verbis *τέλεα δέ μοι* redigenda est. Quod ad verba praecedentia attinet, vix dubium esse potest quin vera sit forma *Αἰγύπτειον* et epithetum cum *ὀμφὰν* omnino requiratur. Pro *οὐρανι*ΑΜ*ελη* scripsi *οὐρανι*ΑΝ,Τ*ελη*. *ὀρανίαν* Dindorf, *ὀρθίαν* dubitanter Wecklein. *τέλεα δύας πελόμενά μοι* Hermann. 787 *λύσιμα· μάχαν δ'* etiam Paley. *λύσιμά μ' ἄχειμ'* Weil. Fieri potest ut *μα* e dittographia ortum sit; itaque *χλιδὰν δ'* Oberdick. 788 *φιλεῖς* M. *φαιδροῖς* Weil. Oberdickium sequor. *φίλοις* Lachmann. *φίλως* Marckscheffel. Possis *μὴ*

785 sq. **ἴυζε,** *ἑαυταῖς παρακελεύονται* Schol. From *ἰῦ*, the vociferation of emotions such as great astonishment, or dismay. Cf. Pind. P. IV. 237 *ἴϋξεν ἀφωνήτῳ περ ἄχει.* With internal accus. also Pers. 280 *ἴϋζ' ἄποτμον βοὰν δυσαιανῆ*, *ibid.* 1042 *ἴϋζε μέλος.*

ὀμφάν, of other than the divine utterance, Eur. Med. 175, Pind. N. X. 63.

οὐρανίαν: an epithet is required with *ὀμφάν*. It might be possible to read *οὐράνια* as (neut. plur.) adverb, if *ἴυζε ὀμφὰν* could be treated as one word. But *ἴυζε ὀμφὰν* leaves *ὀμφὰν* tame and bare. With the expression *οὐρανίαν* itself cf. Ar. Nub. 357 *φωνὴ οὐρανομήκης*, Eur. Tro. 519 *ἵππον οὐράνια βρέμοντα,* and the phrase *οὐράνιον ὅσον* (*immane quantum*). "A shriek that reaches to heaven".

τέλη. οὐρανιΑΝΤ**έλη** for **οὐρανι**Α**Μέλη. τέλη** gives the best sense with **λιτανὰ** and with **τέλεα καὶ λ'σιμα** below. (Cf. *v.* 611 and note.) **τέλη λιτανά** = "offerings of prayers" (= *τέλη εὐκταῖα* loc. coll.). *τέλεα* then follows with a paronomasia, and *λύσιμα τέλη* = expiatory rites and offerings. Besides *τελεῖν ἱερά, θυσίαν, ὄργια* it is possible to say *τελεῖν λιτάς.* **λιτανὰ** is a rare word, only occurring here and in S. c. T. 102 (where it seems to be a noun). Its accentuation is debated, but should probably follow the analogy of *ἑανός, ἐπηετανός, ἀγανός* &c.

τέλεα (of prayers), cf. Ar. Thes. 353 *εὔγματα τέλεα,* Pind. Fr. 87 *εὐχωλαὶ τέλειαι*, Cho. 212 *τελεσφόροι εὐχαί.* On the other hand *τέλεα* with *μέλη* would be an obscure combination. *λύσιμα* (*τέλη*) with a reference to **λύσεις** *e.g.* those of Plat. Rep. 364 E.

787. **μάχαν**, the struggle between the Egyptians and Argives. At the same time this does not seem quite the most apposite thought in the context. Weil thinks the scholion *ἀντὶ τοῦ ἀτάραχα* points to a reading **λύσιμά μ' ἄχειμ'** = *serena me adspice.* *ἄχειμος* is, however, a suspicious-looking word, and it might be better to suggest that the Scholiast read **λύσιμα· γαλάν'** (*i.e.* **γαληνὰ = γαληνῶς**) *ἔπιδε κ.τ.λ.* *ἐφοράω* with adverbs and adjectives is a favourite use.

788. **φαιδρῶς**: cf. Ag. 520 *φαιδροῖσι τοισίδ' ὄμμασι | δέξασθε...βασιλέα.*

σεβίζου δ' ἱκέτας σέθεν,
γαιάοχε παγκρατὲς Ζεῦ.
γένος γὰρ Αἰγύπτειον ὑπέρφρον ἀρ- ἀντ. γ'.
σενογενὲς μετά με δρόμοισι διόμενοι
φυγάδ' ἀλαλαῖσι πολυθρόοις

φαιδροῖς ὁρῶν ὄμμασιν ἐν δίκᾳ (i.e. cum in iudicium res venerit). 791 γαιοῦχε Schuetz et in antist. θνατοῖς. 792—793 γένος γάρ· Αἰγύπτιον ὕβριν δύσφορον κ.τ.λ. M. Αἰγύπτειον ὕβρι δύσοιστον ἀρσενογενές, οἳ Hermann. δύσφρον Bamberger. παράφρον Schwerdt. ὑπέρφρον scripsi. 794 φυγάδα μάταισι M. Quamvis πλάταισι πολυρρόθοις quivis facile scribere possit, φυγαΔΑΛΑΛΑΙσι pro φυγαΔΑΜΑΤΑΙσι praeferendum censui. ματαίαις φυγάδα μ' ἄλαισι Madvig. πάτοισι

790. "Thou, in thy vast might, respect thy suppliants". ἱκέτας is in pathetic contrast to γαιάοχε παγκρατές. "All the world and all things are in thy power: this pity can cost thee little".

γαιάοχε, an epithet conventionally bestowed on Poseidon. Such is always the case in Homer, and in Pind. Ol. XIII. 82 Γαιαόχῳ alone = Ποσειδῶνι. Cf. S. c. T. 310 Ποσειδᾶν ὁ γαιάοχος. In Soph. O. T. 160 γαιάοχον Ἄρτεμιν is used in a unique sense resembling πολιοῦχον, but that instance is enough to shew that the Athenian mind did not regard the notion γαιάοχος as *inseparable* from Poseidon. The scholion on Il. XIII. 125 explains ὁ ἔχων, ἤγουν βαστάζων τὴν γῆν, and under an ill-digested mythology this may be said of either Zeus or Poseidon. Frag. 65 Ζεύς ἐστι...γῆ. Cf. Prom. V. 994.

792. **Αἰγύπτειον**. Though not absolutely *necessary* as a patronymic form, this is decidedly preferable to **Αἰγύπτιον**. Cf. Ἰνάχειος (Prom. V. 590), Eur. El. 1176 οἱ Ταντάλειοι ἔκγονοι, I. T. 1 Πέλοψ ὁ Ταντάλειος. Αἰγύπτιον would rather be "Egyptian", whereas the meaning intended is that of *v.* 30 ἀρσενοπληθῆ ἑσμὸν ὑβριστὴν Αἰγυπτογενῆ. The purely adjectival termination **-ιος** is however undoubtedly found, *e.g.* Prom. V. 577 ὦ Κρόνιε παῖ. MSS. are no guides as to **-ειος** (**-ειον**) and **-ιος** (**-ιον**): see Cobet, Var. Lect. ed. 2, p. 87.

793. **γένος...διόμενοι...δίζηνται.** Constructions κατὰ σύνεσιν also in Prom. V. 421, 805, 808 &c.

794. The MS. reading **μάταισι** is explained by the Scholiast as ταῖς ζητήσεσιν, as if connected with ματεύω (μαστεύω). This was a guess. μάτη only occurs in the sense of a "sin" (cf. μάταιος) or 'wanton behaviour' (= ἀκράτεια, ἀκολασία). Cf. Cho. 918 ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας. Liddell and Scott explain μάτ. πολ. "with labour in vain", *i.e.* (presumably) "with vain efforts accompanied by much cry". But obviously their labour is *not* in vain, for they have caught the Danaids up and (as the latter fear) are on the point of success. The only allowable meaning, if μάταισι were sound, would be "full of wantonness expressing itself in many a shout". But it is questionable whether μάται can be used of feelings without exercise, or whether the sense is worth the trouble of extracting it. The epithets **ὑπέρφρον ἀρσενογενὲς** stand out distinctly against **φυγάδα**: "the poor fugitive (women) chased by strong and arrogant males". In **μάταισι** seems to be hidden some word which with **πολυθρόοις** intensifies this contrast of brute male strength with female weakness. Judging from **μάχαν** above, and the line next following, **ἀλαλαῖσι** is very probable, φυγΑΔΑΛΑΛΑισι having become φυγΑΔΑΜΑΛΑισι, and thence **φυγάδα μάταισι.** **ἀλαλαὶ** are "war-shouts" (Homeric ἀλα-

βίαια δίζηνται λαβεῖν.
σὸν δ' ἐπίπαν ζυγὸν
ταλάντου· τί δ' ἄνευ σέθεν
θνατοῖσι τέλειόν ἐστιν;

ὀοό· ἀαά· *στρ. δ'.* (825)

Oberdick. 795 διζῆνται M. 797 πιδανευ M, corr. Robortellus. 798 θνατοῖς M. 799—870 Prope desperandum est de toto hoc loco. Hic illic sani versus, senarii vel ionici a minore vel quicumque, 'apparent rari nantes in gurgite vasto': ceteri

ληπτός). Pind. Fr. 224 *μανίαι τ' ἀλαλαί τ' ὀρινομένων*, 225 *κλῦθ', Ἀλαλά, πολέμου θύγατερ.*

796. **ἐπίπαν.** It is an open question whether *ἐπίπαν* is an adjective (cf. *πρόπας, σύμπας*) or an adverb (= *διόλου, παντελῶς*), *i.e.* whether we must render "the beam of thy balance is universal", or "thine wholly is the beam of the balance". In Pers. 42 *οἵτ' ἐπίπᾱν ἠπειρογενὲς κατέχουσιν ἔθνος*, the quantity makes for the adjective. Lexicographers quote a form *ἐπίπαντες*. Yet the adverbial sense (Herodotus and Thucydides) is usual, and is best here, both because of the position of *σόν*, and from the use of *σὸν ζυγὸν-ταλάντου* and not *σοῦ ζυγὸν ταλ.* *σὸν* is emphatic: "They may strive, but all real issue depends *on thee*".

ζυγὸν ταλάντου. Cf. Theog. 157 *Ζεὺς τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*, Il. XIX. 223 *ἐπεὶ κλίνῃσι τάλαντα...Ζεύς*, VIII. 69, XVI. 658, XXII. 209.

Primarily Zeus does not order fate, but only tests and administers it as dispensed by *Ἀνάγκη* or the *Μοῖραι*. It was obviously impossible to harmonize the omnipotence of Zeus with the powers of Destiny (see especially Prom. V. 515—520).

Homer uses only the plural *τάλαντα* (='scales'), and so Pers. 346 *ἀλλ' ὧδε δαίμων τις κατέφθειρε στρατὸν | τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.*

ζυγὸν (= *πῆχυς*) afterwards meant the balance itself. Plat. Rep. 550 E &c.

798. **τί δ' ἄνευ σέθεν.** Cf. Ag. 1487 *τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται.* The opposite is *σὺν θεῷ.*

799. As far as *v.* 870 this part of the play is so corrupt as to be almost hopeless. See crit. note, to which it need only be added that light has been sought in the present edition from the following considerations: (1) That in all similar passages of altercation the remark of the one party is taken up pointedly in the answer of the next, so that though the sense of any given passage must first be looked for in the previous words of the speaker himself, if there are any, or in his subsequent words, if there are such, yet the clue to correction often lies in the last remark, be it threat, entreaty or cry, of the other interlocutor, or else in his following answer. It is on this principle that the emendations have been made in *v.* 816 (answering to *v.* 820), in *v.* 833, in *v.* 836 (answering to *βᾶτε* &c.), in *vv.* 837 and 839. (2) That no writer repeats his figures of thought, turns of expression, and actual words, more than Aeschylus, and therefore he must be illustrated from himself. (3) That Aeschylus is fond of antistrophe of sense as well as metre, so that one passage may often be helped by both the thought and the manner of expression of the passage to which it is antistrophic. This principle (which is so evident in *vv.* 856—862 as compared with *vv.* 865—870) has been applied to the emendation of *vv.* 847—852 in the light of *vv.* 839—842. (4) In all cases

ὅδε μαρπτὴς ὁ νάιος·
γάιος δ' ὢν πρὸς τί, μάρφθ', ἱκάνεις;
* * ἀντ. δ'.
* * *
* * * *
ἰοῦ· ἰοῦ· στρ. ε'.

laborant vitiis prope insanabilibus. Editores varie distribuunt, varie lacunas statuunt, diversissimos in modos verba corrupta emendant. Suam quisque viam indagat, quocirca vix operae pretium est in his adnotationibus commemorare quae quisque excogitaverit. Optima tantum, quae videntur, electa rettuli. Mirum est qualia verba editores Aeschylo tribuerint. Quantumcumque enim corruptus sit locus, illud tamen certum est, Aeschylum non omnis generis barbara vocabula huc corrasisse. Si qui versus incolumis manet, satis Graecus est, satis nota verba continet. Quamobrem igitur in reliquis monstra horrenda informia ingentia, 'quibus sensus ademptus, sunt invenienda? Archetypum in hac parte perquam laesum, nonnumquam omnino evanidum, fuisse nemo est quin credat. Dedit librarius quantum legere potuit, quantum denique suspicabatur latere, sed non Oedipus erat. Ad unciales plerumque equidem rem revoco. 799 ὁ ὁ ὁ ἁ ἁ ἁ M. Remigantium clamorem esse suspicatur Butler. ὀοῶ ἀαᾶ Weil, Oberdick. ὠώ. ἀά Dindorf. ὅρα· ὅρα M. Schmidt. 800—801 ὅδε μάρπις νάιος γάιος τῶν πρόμαρπτι κάμνοις M. Pro ΠΡΟ...ΜΑΡΠΤΙΚΑΜΝΟΙC scripsi ΠΡΟCΤΙΜΑΡΦΘΙΚΑΝЄΙC; μάρπτις Turnebus. μάρπτυς Stanley ex Hesychio. τῶν πρὸ σύ, μάρπτι, κάμνοις Hermann. τῶν πρόπαρ, μάρπτα, κάμνοις Oberdick. τῶνδε πρὸ Schwerdt. 802—804 ἰόφ * ὀμ * * αὖθι κάκκας νυ δυϊαν βοᾶν ἀμφαίνω M. Scripsi ΙΟΥΙΟΥΙΟΥΜ(ΑΛ)ΑΥΘΙCΑΛΚΑCΜ(ЄΜ)ΑΥΙΑ. ὀσιόφρονα λύσιν καββασίας ὀλωλυαῖ

of emendation a recourse to uncial writing tends to shew that most of the mistakes are due to faults of a mutilated archetype in uncials. The passage has therefore been tested in uncials throughout, and in the critical notes are offered specimens of the results. It is hoped that with the help of the translation the suggestions here given may at least vindicate their existence, if not commend themselves for acceptance, without much discussion in this part of the work. An examination of the notes of the Scholiast will shew that he read substantially the same corrupt text as that of M; and it is well once more to remark that the fact of the Scholiast having a certain reading before him is no proof that Aeschylus wrote it.

ὀοό. ταῦτα μετά τινος πάθους ἀναβοῶσιν, ἐξ ἀπόπτου τοὺς Αἰγυπτιάδας (rather τὸν κήρυκα) ἰδοῦσαι. Schol.

800. **μαρπτής.** The MS. reading **μάρπις** must be a mere slip for μάρπτις (**μάρπτι** occurs immediately). Hesychius has μάρπτυς· ὑβριστής, and μάρπτις is in keeping with *e.g.* λάτρις, τρόχις. Yet μάρπτις itself is here probably a mistake for μαρπτής (cf. πειρατής, κλεπτής &c.) by the confusion of pronunciation of η and ι.

μαρπτὴς ὁ νάιος = "pirate", λῃστής (for which μαρπτής is substituted because his mission is to arrest persons, not to plunder property). The Scholiast says ὁ πρώην μὲν ἐπὶ νηός, νῦν δὲ ἐπὶ γῆς γεγονώς.

802. **ἰόφ. ὀμ.** ἐπὶ ἀποπτυσμοῦ μίμημα, Schol.; an attempt to explain the inexplicable.

ἰοῦ μάλ' αὖθις, ἀλκᾶς
μεμανῖα βόαμα φαίνω.
ὀοῶ· τάδε γε δὴ φροίμια, τἄρξαντ'
ἐμῶν πόνων βιαίων.
* *
* * * ἠέ· ἠέ.
ἐέ· βαῖνε φυγᾷ πρὸς ἀλκάν.
βλοσυρόφρονα χλιδὰν δύσφορον αἶσαν,
Πέλασγ' ἄναξ, προπράσσου.
ΚΗ. σοῦσθε, σοῦσθ' ἐπὶ βᾶριν

βόαμα φαίνω Hermann, quod equidem non intellego. *ἰὼ ἐν ὀφθαλμοῖς ναΐας ἰδοῦσα νῦν βοὰν* Wecklein. *αὖθι κάκας νωθεῖαν βοὰν* Boissonade. Schuetz. 805 *ὀρῶ τάδε φροίμια πρᾶξαν πόνων βιαίων ἐμῶν* M. *ὀοῶ.* ΠΡΑΞΑΝ in ΤΑΡΞΑΝ mutavi. *πρόξενα* Turnebus. *πόνων ἐμ* Schuetz. *τάδε φροίμια, πρόξενε, νῦν πόνων* Oberdick. 807 *ἠέ. ἠέ* M. 808 *βᾶθι* Weil. *φυγάδι* Schuetz. *φυγάδος* Oberdick. 809, 810 *φρονι χλιδᾷ δύσφορα ναΐ κὰν γᾷ γαῖ ἄναξ προτάσσου* M. Dedi *προπράσ* secundum usum verborum exigendi duplicem accusativum regit. Pro *δυσ* KAN scripsi *δυσφορο*NAICAN. Possis autem *δύσφρον' ἀνάγκαν*. *βλ* *ἃ χλιδᾷ* Butler. *βλοσυρόφρονι χλιδᾷ δύσφορα ναΐ τἀγγάϊ', ἄναξ, προτά* mann obscurius, ne barbarius dicam. 811—838 Desunt personar

803. **μάλ' αὖθις**, common with repeated exclamations or invocations, *e.g.* Cho. 876 *οἴμοι· πάνοιμοι· οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν·* Cho. 654 *τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις;* Ag. 1345 &c.

ἀλκᾶς μεμανῖα, imitated from Il. v. 732, *μεμαυῖ' ἔριδος καὶ ἀϋτῆς*, XIII. 197 *μεμαῶτε ... θούριδος ἀλκῆς*. And though in those places the sense is different, viz. "eager for battle", yet in combination with *βόαμα φαίνω* the other sense "craving for help" is possible, especially as the exact value of Homeric expressions is rarely appreciated in later imitations or borrowings. Cf. inf. 828.

805. **φροίμια** in the doubtful context may be either (1) "what *I see* is the prelude", the herald having either done some act or made some gesture of a violent nature (**βιαίων**), or (2) "this cry of mine (**ὀοῶ**) is the prelude to the sufferings I am to endure". Cf. Prom. V. 741 *οὓς γὰρ νῦν ἀκήκοας λόγους | εἶναι δόκει σοι* *μηδέπω 'ν προοιμίοις*.

808. **ἀλκὰν**, *i.e.* the *βρέτ* Scholiast would say, *ἑαυταῖς π* *ται* to flee from the *λευρὸν ἀ* *πάγος*. **ἀλκὰν** = *praesidium* S *μεταξὺ δ' ἀλκὰ δι' ὀλίγου τείνε* *εὕρει*. Sup. *v.* 325 *ἀλκᾷ πίσυν*

809 sq. **προπράσσου**, with accus. of verbs *exigendi*. Cf. In Cho. 834 *φίλοις πρόπρασσ'* *ὀργᾶς λυγρᾶς* the verb is sou rest is uncertain. The middl Pelasgus is himself aggrieved sult (= *πρόπρασσε σεαυτῷ*).

δύσφ. προπρ. αἶσαν, lit. "ex hard to be borne", as if he w contributions, and to make *t* bution a heavy one. The c is really a penalty.

811. **σοῦσθε**. This (wi (Soph. Aj. 1414), and *σοῦνται* is put under *σεύω* in the lexi form *σοῦ σοῦ* (Ar. Vesp. 209 other hand clearly an interjecti

ὅπως ποδῶν ἔχετ᾽· εἰ δ᾽ οὖν,
τιλμοὶ στιγμοὶ
πολυαίμων φόνιος
ἀποκοπὰ κρατός.
σοῦσθε, σοῦθ᾽ ὀλούμεναι ἔμπαλιν.
ΧΟ. *εἴθ᾽ ἀνὰ πολύρυτον* *στρ. α᾽.*

812 sq. *ὅπως ποδῶν. οὐκοῦν οὐκοῦν τιλμοὶ τιλμοὶ καὶ στιγμοί.* Scholiasta *οὐκοῦν* explicat *ἰδίως τοῦτο, ἀντὶ τοῦ εἰ δὲ μή.* Requiritur ille quidem sensus sed in *οὐκοῦν* non inest. *εἰ δ᾽ οὖν* etiam Hartung. Neque satis est *ὅπως ποδῶν. ὅπως τάχος* Heimsoeth. *ὀκνεῖν ὀκνεῖν τιλμὸν τιλμὸν* Wecklein. Legi potest *τιλμοὶ πλοκάμων, στιγμοὶ φόνιοι, πολυαίμων ἀπ. κρ.* 814 *πολύαιμοι φόνιός τ᾽* Weil. 816 *ὀλύμεναι ὀλόμεν᾽ ἐπαμίδα* M. *ὀλοαὶ μέγ᾽ ἐπ᾽ ἄμαλα* (ex Hesychio) Hermann. *ἐπ᾽ ἄμαδα* Schuetz. *ἐφ᾽ ἁλιάδα* Dobree. ЄΠΑΜΙΔΑ ex ЄΜΠΑΛΙΝ factum esse veri simile est. *ὀλούμεναι* Bothe. *οὐλόμενοι* Paley. 817 *εἰθάνα* M, et *πολύρρυτον.*

We must suppose a *σέω* (=*σεϝω*=*σεύω*), with weak form *συ* in *σύμενος* (Ag. 746), *συθεὶς* (Pers. 135), and strong form *σόω* (=*σοϝω*).

βᾶριν, an Egyptian boat. Cf. Eur. I. A. 297 *βάρβαροι βάριδες*. In Pers. 554 the ships of Xerxes, with no particular reference to the Egyptian contingent, are called *βάριδες*. Herodotus (II. 96) describes a certain flat boat and says that the Egyptians call it *βᾶριν i.e. barî*. Aeschylus does not mean in particular the boat described by Herodotus, but uses the term for an oriental ship generally, meaning *πλοῖον* or *ναῦν*, but with a foreign suggestion.

812. **εἰ δ᾽ οὖν** = **εἰ δὲ μή**. Cf. Soph. Ant. 722. So *εἰ δὲ* Plat. Euthyd. 285 C *εἰ μὲν βούλεται, ἑψέτω· εἰ δ᾽, ὅ τι βούλεται, τοῦτο ποιείτω.* Such uses are really aposiopeses.

813. **τιλμοί**, sc. *πλοκάμων ὑμετέρων ἔσονται.* The genitive is unnecessary, since the application of *τίλλειν* is restricted. The verb is omitted, the threat being more vigorous because more interjectional.

στιγμοί, *i.e.* they are to be treated as runaway slaves. Cf. *στιγματίας. δραπέτης ἐστιγμένος* (Ar. Av. 760), *ἐστιγμένος αὐτομόλος* (Aeschin. 38. 26).

814. **πολυαίμων** *κ.τ.λ.* The threats increase in vehemence. Women cannot as a rule bear to think of blood; hence *φόνιος* to duplicate the effect.

816. **ὀλούμεναι**, an imprecation rather than a threat. "Go, with a plague upon you": for the colloquial *φθείρεσθε*.

The MS. reading is **ἐπαμίδα**, out of which nothing can be made. Hermann's **ἐπ᾽ ἄμαλα** is taken from Hesychius: *ἄμαλα· τὴν ναῦν ἀπὸ τοῦ ἀμᾶν τὴν ἅλα· Αἰσχύλος Πρωτεῖ σατυρικῷ*, while the Etym. Mag. has *ἀμάδα· τὴν ναῦν Αἰσχύλος.* This *ἄμαλα* and *ἀμάδα* seem to point to some rare word for a ship, though the former itself (*ἄμαλς*) is out of the question. **ἀμάς** or **ἀμάς** may however have been extant, or there might have been an **ἡμάς**, **ἡμάς** or **ἡμίς**, of which the Doric form alone survives in these glossaries. Yet it is difficult to conceive of an etymological value for such forms.

817. **πολύρυτον**: the epithet expresses the dangerous magnitude of the sea-waves: "on the sea's great flood". **ἀνὰ** *cum accus.* expresses the helpless dashing to and fro, the destruction in **διώλου** being pictured as protracted; *i.e.* **ἀνὰ.. πόρον (φερόμενος) διώλου.**

ἀλμήεντα πόρον
δεσποσίῳ ξὺν ὕβρει
γομφοδέτῳ τε δόρει διώλου,
εὐδαίμονες ὡς ἔμπαλιν αἴδ' ἤ-

818 ἀλμιόεντα Hermann. ἀλμυρόεντα Hartung. Fortasse nil opus est pede resoluto. 819 δεσποσύνῳ Stephanus. θεσπεσίῳ Turnebus. 820 γομ[οδ]φέτωι τε δορὶ M. 821 Locus admodum corruptus. αἵμονες ὡς ἐπαμίδα ησυδουπιατάπιτα M. ἡμαγμένον σε καθίζω habet scholiasta; unde Turnebus αἵμον' ἴζω σ' ἐπ' ἀμίδα. Plerique praeconi dant; e.g. αἱματόεσσαν καθίζω δέ σ' ἐπ' ἀμίδα Haupt, αἵμον' ἔσω σέ γ' ἐπ' ἄμαλα Paley, αἱμονά σ' ἐπ' ἀμάδα θήσω τρόπον δραπέτα Conington. Equidem litteras ЄΥ post διωλΟΥ excidisse arbitror, et ex (ЄΥ)-(Δ)ΑΙΜΟΝЄCΩCЄΜΠΑΛΙΝΑΙΔΗ(ΜЄΘΑ)CΥΛΟΙΤЄΤΑΠΑΝΤΑ factum esse ΑΙΜΟΝЄCΩCЄΠΑΜΙΔΑΗ......CΥΔΟΥΠΙΑΤΑΠΙΤΑ. Fuerat ergo "utinam pessum datus esses, ut nos felices et securae rursus in omne

818. **ἀλμήεντα**, with **πόρον**, forms a compound = "the sea". *πόρον* requires this definition. Cf. *ὑγρὰ κέλευθα* (Hom. Od. III. 71), *ἰχθυόεντα κέλευθα* (Od. III. 177). Exactly equivalent to the whole expression is Pind. P. V. 119 *ἁλὸς* (= *ἀλμήεσσα*) *βαθεῖα* (= *πολύρυτος*) *κέλευθος* (= *πόρος*).

819. **δεσποσίῳ ξὺν ὕβρει.** Perhaps this might be taken to mean "along with your insulting masters", *i.e.* = *ξὺν δεσποτῶν ὕβρει* = *ξὺν δεσπόταις ὑβρισταῖς*. Cf. Cho. 770 *μή νύν συ ταῦτ' ἄγγελλε δεσπότου στύγει* (= *στυγερῷ δεσπότῃ*). The use of the adjective in such a sense is, however, unlikely. In Latin we have "*erilis* praevortit *metus*" (Plaut. Amph. V. I. 17), "my master's fear", Cho. 942 *δεσποσύνων δόμων* = "our master's house", Pers. 586 *οὐδ' ἔτι δασμοφοροῦσιν δεσποσύνοισιν ἀνάγκαις*: but *erilis metus* could not be used for "my timid master", and in the Greek passages quoted there is no analogy, as the substitution of *τυραννικῶν* and *τυραννικαῖς* respectively will shew. It is very unlikely that a tyrant could himself be called a *δεσπόσυνος ἀνάγκη*. Rather render "with your lordly insolence and your bark", a combination of abstract with concrete not awkward under the circumstances. The herald had treated them as a *δεσπότης* treats his slaves. *δεσποσίῳ* is prompted by the threat of *στιγμοί*, and *γομφοδέτῳ δόρει* by *βᾶριν*.

δεσπόσιος is chosen rather than **δεσπόσυνος**, for the reason that the latter means "*belonging to* a master", and the former "*like that* of a master". "Your arrogant assumption of the master". Cf. *χειμέριος*)(*χειμερινός*.

820. **γομφοδέτῳ.** Cf. *γομφοπαγής* Ar. Ran. 824. All ships were so fastened: cf. sup. 419 and the passage of Apollonius there quoted, Od. V. 248 &c. There need therefore be nothing particularly distinctive of the true Egyptian *βᾶρις* in the epithet, though as a matter of fact the *γόμφοι* were of much importance in this boat. Cf. Hdt. II. 96 *ἐκ ταύτης ὦν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλινθηδὸν συντιθεῖσι ναυπηγεύμενοι τρόπον τοιόνδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ ξύλα κ.τ.λ.* But, if Aeschylus had known this, he would also have known that the *βᾶρις* was only a river-raft and could not make a sea-voyage. The force of the epithet is "for all its strength of build". The *proud security* of the sons of Aegyptus is in point.

821 sq. There is no reason to doubt that **ὡς** is genuine, and, if so, it should (after the unattainable wish **εἴθε διώλου**)

μεθ' ἄσυλοί τε τὰ πάντα.
κελεύω βίαν μεθεῖναι σε
τὰν πάρφρονά τ' ἰοτᾶτ'· ἰοῦ· ἰοῦ·
* * * *
κατάλειφ' ἵδρυμα· κί' ἐς δόρυ,
'Αργείαν πόλιν εὐσεβῶν.
μήποτε πάλιν ἴδοιμ' ἀντ. α'.
ἀλφεσίβοιον ὕδωρ,
ἔνθεν ἀεξόμενον
ζώφυτον αἷμα βροτοῖσι θάλλει.

tempus sedissemus". 823 βία μεθέσθαι ἴχαρ φρενί τ' ἄταν M. ΙΧΑΡΦΡΕΝΙΤΑΤΑΝ in ΠΑΡΦΡΟΝΑΤΙΟΤΑΤ facile redigitur. Possis etiam πάρφρονά τ' ἀπάταν. λίχαρ vel γλίχαρ Lobeck. ἰσχυρᾶς φρενὸς ἄταν Butler. εἶθαρ φρενὸς ἄταν Butleri amicus. βίας μεθίεσθαι, ἴχαρ φρεσσί τ' ἄταν ἐᾶν Weil. 824—826 ἰὼ ἰὸν λεῖφ' ἵδρανα, κί' ἐς δόρυ ἀτιέτανα πόλιν εὐσεβῶν M. ἰὼ. ἰοῦ Turnebus. ἰοῦ. ἰοῦ Hermann. Nescimus utrum choro an praeconi haec danda sint. Si illi, aut 'Αργείαν πόλιν εὐσεβῶν aut ἄπιθ', ἐμὰν πόλιν εὐσεβῶν fortasse restituendum. Si huic, vel quod scripsi, vel 'Αργείαν πόλιν οὐ σέβω. Superest ut alter versus choro, alter praeconi detur; sed diu meditatus id praetuli quod in textu est. 827 ειδοι (ι) M, corr. Butler. Amissum est Μ propter sequentia ΑΛ. ἴδοι μ' E. Ahrens. ἴδοιν Peiper. 829 δεξόμενον M, corr. Scaliger. 830 βοτοῖσι Conington. ἀεξομένη ζώφυτος αἶα Tournier. νᾶμα Pearson, Schuetz. οἶδμα Bamberger. Posses, si opus

be followed by a clause containing the indicative of an unattainable purpose. Cf. Prom. V. 152—156 εἰ γάρ μ' ὑπὸ γῆν...ἧκεν...ὡς μήτε θεὸς μήτε τις ἄλλος τοῖσδ' ἐπεγήθει, Cho. 188 εἴθ' εἶχε φωνὴν...ὅπως...μὴ 'κινυσσόμην.

εὐδαίμονες. Such a destruction of the enemy would be a mark of fortune's (τοῦ δαίμονος) favour.

αἵδ' = **ἡμεῖς** in contrast with "*you*".

ἥμεθα, *sc.* in our maiden bowers (πωλικοῖς ἐδωλίοις). ἧμεν would be less good: cf. Ar. Eccl. 151 ἐβουλόμην μὲν ἕτερον ἂν τῶν ἠθάδων | λέγειν τὰ βέλτισθ', ἵν' ἐκαθήμην ἥσυχος. (Indeed **ἥσυΧΟΙ** may be the word really underlying **ησυΔΟΥ**.)

824. **ἰοτᾶτ'.** Aeschylus uses this word in the dative, Prom. V. 559 ἰότατι γάμων. The dative is common in Homer, and is explained by Hesychius as βουλήσει, ὀργῇ. The accusative is extant in Il. XV. 41 μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων | πημαίνει Τρῶας.

825. **κί' ἐς δόρυ,** *i.e.* **σοῦσθ' ἐπὶ βᾶριν** under another form, and therefore suitable to the herald. Moreover as *v.* 827 plainly begins the antistrophe to *v.* 817, the speech of the Chorus should begin at μήποτε. From the words of the Chorus in *v.* 827 it seems that the **ἀνὰ πόλιν** of M contains **ἄμπαλιν**.

828. **ἀλφεσίβοιον.** Alexander Aetolus (circ. 280 B.C.) has also this un-Homeric sense (ap. Parthen. Erot. 14) οὐδὲ Μελίσσῳ | Πειρήνης τοιόνδ' ἀλφεσίβοιον ὕδωρ | θηλήσει μέγαν υἱόν. The sense "cattle-fattening" passes into that of fertilising power in general.

829. **ἔνθεν ἀεξόμενον** κ.τ.λ. The text is sound. The Nile is called in Pers. 33 ὁ πολυθρέμμων, and rivers generally are κουροτρόφοι. Plut. Is. 5 ascribes to the Nile the quality of producing πολυσαρκία, a quality which enriches the blood and promotes fecundity.

ζώφυτον αἷμα is the *generative* blood.

Ἄργειος ἐγὼ γάρ, βαθυχαῖος,
βασίλει' ἐκ βασιλείας.
ΚΗ. πέρανον· σὺ δ' ἔμπαλιν ναῖ
βάσει τάχ' ἀθέλεος θέλεος.
ΧΟ. βᾶτε, βᾶτε πολλᾷ σπουδᾷ.

esset, ζώφυτον εἶδαρ ὁποῖσι θάλλει. Sed vide infra. 831 sq. ἄγειος ἐγὼ βαθυχάϊος βαθρείας βαθρείας M. Schema videtur esset – – | ⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – –. ΒΑCΙΛΕΙΕΚΒΑCΙΛΕΙΑC dedi. Ἄργειος etiam Bothe. γεῖος ἔχω βαθυχάϊος βαθρείας Hermann. ἔγγαιος ἔχω Weil. ἅγιος ἐγὼ Turnebus. λατρείας βαθυχαῖος ἄμοιρος ἐγὼ βαρείας Oberdick. 833 sq. γέρον· σὺ δὲ ναῖ ναῖ βάσῃ τάχα θέλεος ἀθέλεος M. Vulgo retinent γέρον, quod choro dant: cetera tribuunt praeconi. Scripsi ΠΕΡΑΝΟΝ, de quo vide infra. 835—837 Locus corruptissimus. βίᾳ βίᾳ τε

(almost = σπέρμα). The substitution of **βοτοῖσι** for **βροτοῖσι** does away with the point of the passage. Why should the Danaids, in avoiding Egypt, describe the richness of its water, unless in some way that richness affects them injuriously? Their prayer is that they may never return to become prolific mothers of children to the lusty sons of Aegyptus. The Nile is credited with this generative quality elsewhere *e.g.* Ael. de anim. III. 33 λέγεται ὁ Νεῖλος αἴτιος εἶναι εὐτεκνότατον παρέχων ὕδωρ. Strabo XV. 1 (p. 695) καὶ Νεῖλον δὲ εἶναι γόνιμον μᾶλλον ἑτέρων καὶ μεγαλοφυῆ γεννᾶν· τάς τε γυναῖκας ἔσθ' ὅτε καὶ τετράδυμα τίκτειν τὰς Αἰγυπτίας. ζώφυτον might be predicative, but is probably defining.

831 = "Egypt has no claims on *me*, to demand me back as its slave. I am an Argive, and of royal birth moreover". Hence the emphatic **ἐγώ**.

βαθυχαῖος. ἢ μεγάλως εὐγενής. χαοὶ γὰρ οἱ εὐγενεῖς Schol. βαθυ-, *i.e.* far back in my descent, deep as you can sound it; or simply = "very" (cf. βαθύδοξος &c.).

χάϊος or **χαός** (here χαῖος) properly means genuine (cf. Ἐτεο-βουτάδης). See Ar. Lys. 90

ΛΥ. τίς δ' ἀτέρα παῖς;
ΛΑ. χαΐα ναὶ τὼ σιώ,
Κορινθία δ' αὖ,

where the scholion gives ἀγαθή. So Hesychius. Ἀχαιοί may be etymologically connected. The word was especially Doric: χαὸν λέγεται τὸ ἀγαθὸν παρὰ Λακεδαιμονίοις Schol. on Theoc. VII. 4 (εἴ τί περ ἐσθλὸν χαῶν τῶν ἐπάνωθεν).

832. **βασιλείας,** viz. of Io, daughter of king Inachus.

833. **πέρανον.** One may venture to think this a very probable correction of **γέρον.** There is no "old man" present, for the over-active κῆρυξ cannot be such. The Danaids insist upon their rights, and the herald insultingly replies 'finish it! *Say out your say!* But back you shall go". **περαίνειν** is the most suitable verb in this sense. Of speech, its uses are (1) "finish". Cf. Pers. 699 εἰπὲ καὶ πέραινε πάντα, Ar. Plut. 648 πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ, Ran. 1170 ἴθι· πέραινε σύ, Αἰσχύλ', ἀνύσας, Menand. Ἀρρ. I. 5 πέραινε· σωθείης δέ, Sept. c. Th. 1051 Ἔρις περαίνει μῦθον ὑστάτη θεῶν. (2) "conclude in argument". Cf. Ar. Eq. 1378 περαντικός, "logical".

σὺ δ', *i.e.* "*you*, for all your descent and arguments".

834. **ἀθέλεος θέλεος** (= nolens volens), without connecting particle, like ἄνω κάτω. In Latin such asyndeta are very frequent with contrasted pairs, *e.g. dicenda tacenda, fanda nefanda:* see Cic. Tusc. Dis. V. 114. They are less common in Greek. Plato Prot. 319 D is no true instance.

835. **βᾶτε,** a cry to the Argives: "come!

ΚΗ. *κατάβα σύ, μή τι κακὸν πάθῃς*
ἑλκομένα παλάμαις ἐμαῖς.
ΧΟ. *αἰαῖ· αἰαῖ·* *στρ. β'.*
εἰ γὰρ αὐταῖς παλάμαις ἕλκοιο
διὰ κυμόρρυτον ἄλσος
κατὰ Σαρπηδόνιον χῶ-

πολλᾷ φροῦδα βατεαιβαθυμιτροκακὰ παθῶν ὀλόμεναι παλάμαις M. Si *β* et *κ* omnino eadem in minusculis esse memineris, sique rem ad unciales revocabis, satis arridebit, opinor, coniectura mea. E

ΒΑΤΕΒΑΤΕΠΟΛΛΑΙΣΠΟΥΔΑΙΚΑΤΑΒΑΣΥΜΗΤΙ

est factum ΒΙΑΙΒΙΑΙΤΕΠΟΛΛΑΙΦΡΟΥΔΑΒΑΤΕΑΙΒΑΘΥΜΙΤΡ Ceteras coniecturas vix erit qui accipiat. Dant plerique praeconi. *βατέα βαθμίδων πρόκακα* Enger. *βᾶτ' ἐπὶ βᾶριν πρὶν κακοπαθεῖν* Heath. *βᾶτε, πρόκακα μὴ παθεῖν ὀλομένα παλάμαις ἐμαῖς* Paley. 839 *καὶ γὰρ δυσπαλάμως ὄλοιο* M. Habet scholiasta *τοῦτο ἰδίᾳ, εὐκτικῶς· ὄλοιο οὖν σὺν ταῖς σαῖς μηχαναῖς*, unde censet Paley eum *τοίγαρ αὐταῖς παλάμαις* legisse. *εἰ γὰρ* Heathii est. *αἲ γὰρ* Weil. ΑΥ(ΤΑΙ)Σ in ΔΥΣ abierat. *σὺν παλάμαις* Heimsoeth. *δυσπαλάμως σύ γ' ὤλου* Weil. "*ὄλοιο* supplevisse videtur sec. man., scribendum *σαλεύου*" Wecklein. Immo *ἕλκοιο*. 840 *δι' ἀλλίρυτον* M. *ἀλίρρυτον* Robortellus. Hic incipere videtur schema ⏑ ⏑ – – sexies. ΔΙΑ...ΜΟΡΡΥΤΟΝ relictum erat ex ΔΙΑΚΥΜΟΡΡΥΤΟΝ. Vide infra.

help!" The herald takes up the word and turns it to *κατάβα* with the emphatic *σύ*. "Come, do you say? Come down, yourself".

837. **παλάμαις.** Explained as *μηχαναῖς*, a sense used by Aeschylus in Prom. V. 166. But the herald would scarcely talk of his devices or circumventions, but rather of his compulsion by force. He has no "plan", but will *drag* them away. *παλάμη* is the hand, and particularly the hand of violence: cf. Il. III. 128 *οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων*, Soph. Phil. 1206 *ὥς τινα δὴ ῥέξῃς παλάμαν*; ("deed of violence").

839. See crit. note. **ἕλκοιο** takes up **ἑλκομένα**, and the **αὐταῖς παλ.** reminds us of *vv.* 819 sq. The construction *αὐταῖς* "*cum ipsis*" is found in Aeschylus S. c. T. 551, Prom. V. 221, 1047.

840. **ἄλσος** requires the epithet to define it as the sea, "an *ἄλσος* other than this over which you would drag *me*". See note on *v.* 488, and cf. *πόντιον ἄλσος* Pers. 111.

841. **κατὰ Σαρπηδόνιον χῶμα**, a promontory of Cilicia in the Aulon Cilicius, on that coast known as *Τραχεῖα*, and facing the Eastern end of Cyprus. In sailing from Argos to Egypt the coast would be followed as far as possible. Sarpedon was king of the Lycians (Il. II. 876), the son of Zeus, slain by Patroclus (Il. XVI. 419 sqq.). In Il. XVI. 675 Sleep and Death carry his body to Lycia. But if the *τύμβος* (Homer) of Sarpedon is the same as the *χῶμα* here, the early kingdom of Lycia must have been much more extensive than in historical times. The promontory was also known simply as *Σαρπηδών*, though generally as *Σαρπηδωνία ἄκρα*. Strabo XIV. p. 670. Soph. Frag. (quoted by Herodian *περὶ μ. λ.*) *Σαρπηδὼν ἄκρα*. This coast had an ill name.

μα πολύψαμμον ἀλαθεὶς
Συρίαισιν αὔραις.
ΚΗ. *ἴυζε καὶ λάκαζε καὶ κάλει θεούς·*
Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ·
ἴυζε καὶ πικρότερον οἰζύος νόμον.
ΧΟ. *οἰοῖ· οἰοῖ·* *ἀντ. β'.*
κῦμά σ' ἄκρας Κυπρίας ὑλάσσας

842 *πολυψάμαθον* M, corr. Emperius. *ἀλαθεῖς* M. 843 *εὐρείαις εἰν αὔραις* M. Rationem geographicam et litterarum secutus ϹΥΡΙΑΙϹΙΝ conieceram, cum in manus venit Weckleinii opus, ex quo hanc coniecturam praeripuisse invenio Badhamium. Idem voluit Paley (*εὐρεῖαισιν*). *αερίαισιν* Hermann. *εὐρυχόροις* Marckscheffel. *οὐρίαισιν* Emperius. *ἀγρίαις ἐν* Bamberger. 844 *λάκιζε* Bothe. *λάσκαζε* Boissonade. 845 *ὑπεκθορεῖ* Hartung. *ὑπερθροεῖς* Haupt. 846 *ἴυζε καὶ βόα πικρότερ' ἀχέων οἰζύος ὄνομ' ἔχων* M. Idem accipio quod Emperius. Ratio corruptionis mihi haec videtur: *βόα* glossema est ad *ἴυζε*, *ἀχέων* ad *οἰζύος*; omissi sunt accentus qui *-ον* in fine verborum significant. Fuit ergo

βόα *ἀχέων*
ἴυζε καὶ πικρότερ̀ οἰζύος νόμ̀

Aliter Hermann *χέουσα κ. π. οἰ. ν.*, Enger *καίπερ χέουσα πικρότερ' οἰζύος νόμον.* 847 *οἰ* quinquies M. 848—852 Iterum locus corruptissimus. Neque liquet sententia, neque in ipsis verbis veri vestigia satis elucent. Inter densissimas loci tenebras

842. **πολύψαμμον**, on the geographical touch cf. *v.* 3, 32, 527—534.

843. **Συρίαισιν αὔραις**, *i.e.* the E.S.E. winds, directly adverse to their return. **ἀλαθεὶς** is treated as a passive (= *πλανηθείς*): hence the instrumental dative, which, however, is also to be joined to **ἕλκοιο**. Cf. Ag. 691 *ἔπλευσε Ζεφύρου γίγαντος αὔρᾳ*.

844. **ἴυζε καὶ λ.**, with reference to the **αἰαῖ** of *v.* 838, which is only the textual representative of many such cries.

κάλει θεούς, implied in the ill wish, which is equal to a prayer.

845. **οὐχ ὑπερθορεῖ.** Paley supposes a reference to an encircling net, and quotes Ag. 359 *ὑπερτελέσαι μέγα δουλείας γάγγαμον*. This seems scarcely sufficient, *ἕρκος* or some similar word being required, *e.g.* Il. IX. 476 *ὑπέρθορον ἑρκίον αὐλῆς*, Hdt. II. 134.

But in *vv.* 820 and 839 the Danaids have invoked disaster on the Egyptian ship, and it is not for nothing that the herald here has the emphatic *Αἰγυπτίαν βᾶριν* instead of *βᾶριν* alone, or *τὴν ναῦν* or *τὸ πλοῖον*. **ὑπερθρώσκω**, we may believe, was proverbially used of contempt for the littleness or insignificance of a thing. The story of Remus will suggest itself: Livy I. 7 vulgatior fama est, *ludibrio fratris* Remum novos *transiluisse* muros &c. As if one were to say "it is nothing: I could jump over it". The herald means "an Egyptian ship can look after itself, your gods will find it none so easy to destroy".

848 sqq. The restoration of this passage has been attempted according to a principle previously stated; viz. that there is antistrophe of thought and expression as well as of metre between this and *vv.* 839 sqq. In the strophe the Chorus pray that the ship may be buffeted up and down off the Sarpedon promontory, and they give a descriptive epithet to the cape. So here they pray that it may be wrecked off the opposite promontory of Cyprus (round which it must turn), and they add a descriptive epithet

περικάμπτοντα βυθίζοι·
ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

fieri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

οι
λυμασις ὑπρογασυλασκει
περιχαμπτὰ βρυάζεις,
ὃς ἐρωτᾶς ὁ μέγας
Νεῖλος ὑβρίζοντά σε ἀποτρέ-
ψει ἐναιστον ὕβριν.

In *vv.* 848 sq. ΛΥΜΑϹ............ΚΥΠΡΟΓΑϹΥΛΑϹΚЄΙ redegi in ΚΥΜΑϹ|ΑΚΡΑϹ|ΚΥΠΡΙΑϹΥΛΑϹϹΑϹ, in quo satis apparet cur exciderit ΑΚΡΑϹ. Deinde quid indicat accentus iste *περιχαμπτὰ*, nisi syllabam *ον* intellegendam esse? Verum ergo est *περικάμπτοντα*. Pro *βρυάζεις* scripsi *βυθίζοι*. Vide adnot. infra scriptam. In *vv.* 850 sqq. *ὁ δὲ πέμψας σ'* scripsi et *ὑβρίζοντ' ἀπογράψειεν ἄϊστον*, quod subter satis explicavi. 848 sq. *λύμας εἰς* Dindorf. *λύμας· ἄγρια γὰρ σὺ λάσκεις* Paley. *λύμας κυπρογενεῖς ὑλάσκοις* Badham. *λυμανθεὶς σὺ πρὸ γᾶς ὑλάσκοις περίκομπα βρυάζων* Hermann. *λύμας εἴθ' ὑπὸ γᾶς ὑλάσκοις* M. Schmidt. 850 *ὃς ἐπωπᾷ σ'* Bamberger. *ὁ δ' ἔρως γᾶς* Scaliger. *ὁ δὲ βώτας* Hermann. *ἐπαρω-*

in antistrophe to **πολύψαμμον**, viz. **ὑλάσσας**. That they should pray both the former and the latter is quite in the manner of Aeschylus. Cf. sup. *vv.* 758—761.

Cape Dinaretum (Sant' Andrea) was well known. Before it lay four small islands called *Κλεῖδες*, and the cape itself sometimes bears that name: hence **ἄκρας** is strictly appropriate for **ἄκραν**. (Ptolemy V. 14. 3 calls the headland *βοὸς οὐρά* from the shape.) Hdt. V. 108 *τῇσι νηυσὶ οἱ Φοίνικες περιέπλεον τὴν ἄκρην αἳ καλεῦνται Κληῗδες τῆς Κύπρου.* Strabo XIV. p. 682.

ὑλάσσας. Cf. Il. XVII. 747 *πρὼν ὑλήεις*, Soph. Aj. 1218 *γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἁλίκλυστον*, Od. IX. 191 *ῥίῳ ὑλήεντι.*

The contraction for *ὑλαέσσας* is rarer than that in the masculine (*ἀν' ὑλᾶντα νάπη* Eur. Hel. 1303). Yet Od. VII. 110 *τεχνῆσσαι = τεχνήεσσαι.*

849. **περικάμπτοντα.** *κάμπτειν* (or *κάμπτειν περὶ*) is the regular word of doubling a cape. Ar. Ach. 96 *ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς*; Hdt. IV. 42 *κάμπτειν Ἡρακλέας στήλας.* Cf. IV. 43 &c. *περικάμπτειν τὸν Ἄθων* Ael. V. H. I. 15.

850 sqq. The sense of the wish is "may the Nile never see thee more". The emendation in the text involves comparatively little change, keeping *ἄϊστον* and the verbal inflection. The fact that it involves a new conception of the passage is no proof of boldness. The Nile is the lord or owner of the Egyptians (hence **ὁ μέγας**) who sends them out; and, when he *calls over the muster-roll* of those who are his, he is to register "missing" at the name of the sons of Aegyptus. But instead of merely **ἀπογράψειέν σε ἄϊστον** the poet puts more vigorously **σε ὕβριν ἄϊστον** taking up **ὑβρίζοντα.** "He sent you out as a *ὑβριστής* and may he register you as a *ὕβρις* missing—one insolence the less". The clue to the solution is to be found in Cho. 699 *νῦν δ' ἥπερ ἐν δόμοισι βακχείας καλῆς | ἰατρὸς ἐλπὶς ἦν παροῦσαν ἐγγράφει*: *i.e.* "the curse records as 'present' the only hope that was left" (the curse being regarded as taking an inventory or muster of all the friends of the house, and calling over that muster until she finds she has

λος ὑβρίζοντ' ἀπογράψει-
εν ἄϊστον ὕβριν.
ΚΗ. βαίνειν κελεύω βᾶριν εἰς ἀντίστροφον
ὅσον τάχιστα· μηδέ τις σχολαζέτω.
ὁλκὴ γὰρ οὔτοι πλόκαμον οὐδάμ' ἅζεται.
ΧΟ. οἰοῖ· πάτερ, βρότειος ἀρ<κυωρ>ὸς στρ. γ'.

γὸς δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀθέμιστον ὕβριν Heimsoeth. ἄοιστον Hermann. ἄπαυστον Schoene. 853 ἀμφίστροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὅρον M, corr. Robortellus. Deinde τι M. τις Turnebus. μηδ' ἔτι σχολάζετε Hartung. 855 οὐ δαμάζεται M, corr. Pauw. Ceterum οὔτοι γὰρ ὁλκὴ Weil. γὰρ οὔ του Burges. οὔτι Schwerdt. 856 sq. βροτιοσα ροσαται μαλδα ἄγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξαι ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφή = "roll" of soldiers. ἀπογράφειν τινὰ ἀπόντα ("absent"), παρόντα ("present"), τετρωμένον ("wounded"), τεθνηκότα ("killed"), would be natural terms, while for "missing"—the exact word required here—it would, poetically at least, be hard to find a better term than ἄϊστον.

For **πέμψας** cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νεῖλος ἔπεμψεν. *Ibid.* 54 Βαβυλὼν ὄχλον πέμπει.

853. **ἀντίστροφον**, τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἑλισσομένην, ὅ ἐστι ἀμφιέλισσαν Schol. Mr Leaf's explanation of ἀμφιέλισσαν as "capable of turning either way" is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν = "turn round", "wheel" (Xen. Ages. I. 16), and ἀντίστροφον in the sense "turned about" has its point. "Our ship's head is turned about: go on board for Egypt" (ἀντεστραμμένη ἐστὶν ἡ βᾶρις· ἐμβαίνετε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in intimating the immediate departure of a ship.

855. **ὁλκή**. Cf. the conjecture **ἑλκομένα** *v.* 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in *vv.* 865 sqq. from a viper's bite or coil. The **δίπους** of *v.* 865 qualifying **ὄφις** (so as to make it applicable to a man) obviously corresponds to **βρότειος** of this verse. **βρότειος ἄτα** is an entirely certain counterpart of **δίπους ὄφις**. In **αρος** an adjective is apparently hidden, and **ἀρ(κυωρ)ὸς** is an adjective suited to the context. Aelian V. H. I. 2 uses ἀρκυωρεῖν of the spider, and as applied to ἄτα we have the metaphor of nets in Pers. 97 παράγειν βροτὸν εἰς ἄρκυας Ἄτα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφίβληστρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in *v.* 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in Α, Μ, Λ, Ν in combination is a most fruitful source of corruption. Dr Ruther-

ἄτα νᾶμα. νεῖ
ἄραχνος ὣς βάδην.
ὄναρ ὄναρ μέλαν, ὀτοτοτοτοῖ,
μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ
φοβερὸν ἀπότρεπε.
ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

ΚΗ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·

ΜΑΛΔΑΑΓΕΙ erui ΝΑΜΑΝΕΙ. Fuerat etiam ἀρκυωρὸς, sed propter duplicatum ρ perierunt litterae κυωρ. Habet scholiasta miram explicationem ἡ τῶν βρετέων ἐπικουρία βλάπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ δὲ τοῦ ἀρῶ καὶ ἄρος τὸ ὄφελος παρ' Αἰσχύλῳ ἐν Ἱκέτισι "βρότεος ἄρος ἄτα" ἤτοι τὸ εὖ τῶν βροτῶν καὶ τὸ ὄφελος ἄτη ἐστίν: quod quidem perabsurdum est. βρέτεος ἄρος ἄτα Abresch (ματρῷ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποσπάσας ἀμαλάδ' ἄγει Hartung. ἄμμ' ἄλαδ' ἄγει Bamberger. μ' ἄλαδ' ἄγει Schuetz. ἀμύγδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾷ Hermann. βοὰν Pauw. 862 ὦ βᾶ Γᾶς παῖ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς παῖ, Ζάν H. Voss.

ford (New Phryn.) denies the form νεῖ (Hes. Opp. 775 τῇ γάρ τοι νεῖ νήματ' ἀεροιπότητος ἀράχνης), and says it should be νῇ. The root is *snē* and νῆμα should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρότεος ἄτα, "a bane in human form". For the concrete sense of ἄτη cf. *v.* 509 τὰν μελανόξυγ' ἄταν.

858. **ἄραχνος**. The masculine form is obviously desired if it exists. Besides the usual feminine ἀράχνη the masculine **ἀράχνης** is not uncommon (*e.g.* Frag. 112). Hesychius has ἀράχνου: ἀπὸ εὐθείας ἀράχνης· Αἰσχύλος Λαΐῳ. Why not ἄραχνος? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, "mother Earth, father Zeus, drive away the fearsome vision". It is natural that they should call on these powers in particular, since no Argive help is at hand; they are alone with omnipresent Earth and Zeus.

860. **μᾶ...πᾶ**. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἰὼ Γαῖα μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title **Γᾶς παῖ** as applied to Zeus. As the Scholiast says ἡ αὐτὴ γὰρ Ῥέα καὶ γῆ. Cf. Soph. Ph. 391 ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer **ὦ παῖ Γᾶς, πᾶ Ζεῦ** after **μᾶ Γᾶ**. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ.
ΧΟ. *αἰαῖ· πέλας δίπους ὄφις* * *ἀντ. γ'.*
* * *
ἔχιδνα δ' ὥς μ' ἔχει
πόδα· δάκος δάκος, ὀτοτοτοτοῖ,
μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ
φοβερὸν ἀπότρεπε.
ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.
ΚΗ. *εἰ μή τις ἐς ναῦν εἶσιν αἰνέσας τάδε,*
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 *μαι μαι* M. Vulgo *μαιμᾷ* post Robortellum. At requirimus tale aliquid quali *οἰοῖ* respondeat. Itaque *αἰαῖ αἰαῖ μαιμᾷ* Enger. *οἰοῖ πάτερ, μαιμᾷ* Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: *προσέρχεται σπειράμασιν.* 866 sq. *δ' ὥς με τί ποτ' ἐν δοκοσάχ* M. *μετι* pro *μετει* e *μ' ἔχει* factum est. De *μ' ἔχει πόδα* vide infra. *μέ τις πόδα δάκνουσ' ἔχει* Paley. *τὸ πόντιον δάκος μ' ἔχει* Peiper. *μ' ἔτυπτεν δακοῦσα* Abresch. 868—870 eisdem, quibus *vv.* 860—862, mendis laborant.

864. **οὐ γάρ μ' ἔθρεψαν** *κ.τ.λ.* The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them *τροφεῖα* for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 *θανὼν τροφεῖα πληρώσει χθονί*, Cho. 6 &c.

ἐγήρασαν τροφῇ = *ἐγηροτρόφησαν* (*ἐγηροβόσκησαν*). *εἰς γῆράς με ἤγαγον* Schol. The second aorist is intransitive in Cho. 908 *ἐγώ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω.* The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' *γηράσκοντα· γηροκομῶντα.*

866. **μ' ἔχει πόδα.** Cf. *v.* 354 *φόβος μ' ἔχει φρένας.* **ἔχειν** of a grip or hold. Ar. Nub. 1047 *εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.* The serpent naturally "bruises *the heel*". It was so in the case of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. **λακὶς** &c. answers in form and meaning to *v.* 855.

χιτῶνος ἔργον. *τὴν ἐργασίαν τοῦ χιτῶνος* Schol. *However finely* their robes may be wrought (=*χιτῶνα καίπερ ἐπιπόνως εἰργασμένον*), they will none the less be rent. Theoc. XXIV. 45 *λώτινον ἔργον*, Cho. 231 *ὕφασμα, σῆς ἔργον χερός.* With the genitive of the product wherein the work results **ἔργον** does not seem to occur elsewhere. *ἐργασία* with a genitive of the material means "a working *in*...", and absolutely it = *ἔργον* ("a production") in Thuc. VI. 27 *ἡ τετράγωνος ἐργασία.* But *ἔργον* cannot on the other hand = *ἐργασία.* *χιτῶνος ἔργον* is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though **χιτών** is properly the under tunic, it is perhaps here not so specific, but = *ἐσθής, πέπλος.*

873. **ἀγοί**, *duces:* **πρόμοι**, *principes.* The latter is rather an epithet than an independent vocative noun. Cf. Il. v.

ΧΟ. ἰὼ πόλεως ἀγοὶ πρόμοι, δάμναμαι. στρ. δ'. (904)
ΚΗ. πολλοὺς ἄνακτας, παῖδας Αἰγύπτου, τάχα
ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.
ΧΟ. διωλόμεσθ'· ἄσεπτ', ἄναξ, πάσχομεν. ἀντ. δ'.
ΚΗ. ἕλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
ἐπεὶ οὐκ ἀκούετ' ὀξὺ τῶν ἐμῶν λόγων.
ΒΑ. οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος (911)

873 *πρόμνοι* M, corr. Stanley. 874—5 et 877—8 transponunt Heath, Hermann, Paley. 875 *θάρσει τοῦ χερεῖ ταναρχιάν* M. corr. Robortellus. 876 *διωλόμεσθα ἐπτάναξ* M. *ἄCЄΠτ'* pro *ἄЄΠτ'* scripsi. *ἄελπτ'* Robortellus et plerique. 877 *ἐπισπάσας* Pearson. 878 *ἐπεὶ οὐ κακοῦ ἔξυ* M, corr. Porson. *ἀκούεις* Schuetz. *ἐπεὶ οὐκ ἀκούειν ἀξιοῦτ'* Feder. *ἐπεί γ' ἀνηκουστεῖτε* Abresch. 879 *ἐκ τίνος* nonnulli sine causa.

533 *πρόμον ἄνδρα*. Otherwise Eum. 399 *'Αχαιῶν ἄκτορές τε καὶ πρόμοι.*

874. The herald replies: "you call upon the leaders and chiefs of the country: you have no need to complain of the want of leaders: you will soon see enough **ἀγοὶ πρόμοι** (=*ἄνακτες*)". Many editors transpose *vv.* 874 sq. with 877 sq., under the impression that **ἄνακτες** of *v.* 874 is an answer to **ἄναξ** of *v.* 876. Specious as this is at first sight, it is probably quite wrong. In *v.* 876 the Chorus say nothing to call for the word **ἀναρχίαν** of 875, while they do virtually complain of a lack of leaders in *v.* 873. The words *ἀγοὶ πρόμοι=ἀγοὶ οἱ προμαχοῦντες ἡμῶν*. The herald substitutes **ἄνακτας**, which is itself a term of leadership in war (Pers. 383 *ναῶν ἄνακτες*), as well as an equivalent of *δεσπότης* and *πόσις*.

875. **οὐκ ἐρεῖτ'**. Cf. S. c. T. 691 *κακῶν δὲ καὶ αἰσχρῶν οὔτιν' εὐκλείαν ἐρεῖς.* V. Shilleto on Dem. De F. L. § 221 *τὸν βεβιωμένον αὐτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ.*

876. **διωλόμεσθα.** With the tense cf. Eur. Alc. 386 *ἀπωλόμην εἴ με λείψεις.* (Goodwin Moods and T. § 19, note 5.)

ἄσεπτ'. ἄελπτ' has been generally accepted. It is not however the best possible correction. It cannot mean that the treatment is "unexpected", for they had feared it all along; and though it might possibly be rendered "we are in hopeless case", the ordinary sense of *ἄελπτος* would have to be considerably extended. *ποιεῖ τις ἡμᾶς ἄσεπτα* is the most natural complaint under the circumstances. The herald is committing sacrilege. For the word cf. Soph. O. T. 890 *τῶν ἀσέπτων ἕρξεται* ("from unholy deeds"), and the opposite *ibid.* 864 *εὔσεπτον ἁγνείαν.*

877. We may construe (1) **ἕλξειν ὑμᾶς κόμης, ἀποσπάσας**, or (2) **ἕλξειν ὑμᾶς, ἀποσπάσας κόμης.** But probably *κόμης* is felt *ἀπὸ κοινοῦ* with both verb and participle. *ἀποσπᾶν* in a similar connection Thuc. III. 81 *ἀπὸ τῶν ἱερῶν ἀπεσπῶντο.*

ὑμᾶς, in opposition to **τῶν ἐμῶν**: "you do not seem to listen to *me:* I must act forcibly by *you*" (a kind of requital). By position alone *ὑμᾶς* is emphatic.

878. **ἀκούετ' ὀξύ.** Cf. Il. XVII. 256 *ὣς ἔφατ'. ὀξὺ δ' ἄκουσεν 'Οϊλῆος ταχὺς Αἴας.* All the senses may be *ὀξεῖαι.* Plat. Phaedr. 250 D *ὄψις ὀξυτάτη τῶν διὰ τοῦ σώματος αἰσθήσεων.*

879. The king appears upon the scene. His first word is the impatient *οὗτος* "Ho! there", *Heus tu!* So in Soph. O. T. 532. Sometimes, when it is not a case of the opening words or first appearance, the exclamation implies "that the person addressed is not duly

ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;
ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
κάρβανος ὢς δ' Ἕλλησιν ἐγχλίεις ἄγαν,
καὶ πόλλ' ἁμαρτὼν οὐδὲν ὀρθώσας φανεῖ.
ΚΗ. τί δ' ἠμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;
ΒΑ. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

881 ἀλλ' ἦ Turnebus. 882 κάρβανος δ' ὢν M. ὢν δ' Porson. δ' om. Turnebus. Notam locutionem reposui. 883 ὤρθωσα φρενεί M. ὀρθώσας φανεῖ scripsi. Vulgo post Robortellum ὤρθωσας φρενί. 884 τῶνδέ μοι

heeding the speaker" (Jebb on Soph. O. C. 1627).

ποῖον. Aeschylus uses τοῖοῦτος frequently, τοῖόσδε (Ag. 1400, P. V. 237). ποῖεῖν is similarly shortened. Cf. Ar. Vesp. 1369

ΒΔ. οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα
τῶν ξυμποτῶν κλέψαντα;
ΦΙ. ποῖαν αὐλητρίδα;

The contemptuous or indignant ποίου is plainly better than τίνος. **φρονήματος** = "arrogance".

880. **ἀνδρῶν** and **Πελασγῶν** are both emphasised. "This, I warn you, is a country of *men*: aye, and *Pelasgian* men".

882. **κάρβανος δ'** of MSS. can scarcely be accounted for, unless we assume that the particle was misplaced after the **-ς** of **κάρβανος** instead of after another **-ς**. In **καρβαν**ΟCΩC the last two letters were liable to omission. κάρβανος ὥς, "*ut barbarus*": cf. Soph. O. C. 20 μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν.

δ' implies opposition to some thought, *e.g.* "(you may be daring enough) *but* (I warn you)".

For the antithesis and the chauvinism cf. Eur. I. A. 1400 βαρβάρων Ἕλληνας ἄρχειν εἰκός, Aristot. Pol. III. 14. 6 οἱ βάρβαροι δουλικώτεροι τὰ ἤθη φύσει τῶν Ἑλλήνων. The Egyptians would return the compliment. Hdt. II. 158 βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφισι ὁμογλώσσους.

883. The MS. reading **ὤρθωσα φρενεί** is commonly altered to **ὤρθωσας φρενί**, the aorist being treated as either a present or perfect. But there is rather a threat contained which is given more pointedly in the suggested text. **πόλλ' ἁμαρτών, οὐδὲν ὀρθώσας** makes a true antithesis, while the feeble φρενί is removed.

φανεῖ, "you will find yourself". Cf. Ag. 1632 κρατηθεὶς δ' ἡμερώτερος φανεῖ. The metaphor is from archery or javelin-hurling: cf. Fr. 205 Ἀγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθύνοι βέλος, Fr. 179 ἔρριψεν, οὐδ' ἥμαρτε, Soph. Phil. 1299 ἢν τόδ' ὀρθωθῇ βέλος.

884. **ἐμοί**, so **ἐγὼ** in *v*. 886, in surprised rejection of blame. "*I* am doing no wrong: what is there amiss in *this?*"

δίκης ἄτερ, with **ἠμπλάκηται**, is not so much a redundancy as a definition. This is the case also with Soph. Phil. 31 ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.

885. **ξένος μὲν**, anticipating (with πρῶτον) a clause with ἔπειτα or δὲ which is not expressed. The first point which the king reproves is his conduct as a *foreigner*, next he would reprove the sacrilege and injustice. For the sentiment cf. Soph. O. C. 927

ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.

οὐκ ἐπίστασαι: as if it were a lesson he had not been taught. Cf. Horace Od. III. 27. 73 *Uxor* invicti Iovis *esse nescis*.

ΚΗ. πῶς δ' οὐχί, τἀπολωλόθ' εὑρίσκων, ἐγώ;
ΒΑ. ποίοισιν εἰπὼν προξένοις ἐγχωρίοις;
ΚΗ. Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ.
ΒΑ. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει;
ΚΗ. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.
ΒΑ. οἱ δ' ἐνθάδ' οὐδέν, ὡς ἐγὼ σέθεν κλύω;
ΚΗ. μάθοιμ' ἂν εἴ τις τάσδε μ' ἐξαιρήσεται.
ΒΑ. κλάοις ἄν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν.

Hermann: vide infra. 886 ἔχω Valckenaer. ἐγὼ—Wellauer. ταμ' ὀλωλόθ' εὑ. ἄγω Porson. εἴ γ' εὑρὼν ἄγω Hartung. 887 ποίας τάδ' Burges. προσξένοις M. 888 μαστηρίων Burges. 889 θεοὺς ἀνειπὼν Burges. θεῷ σύ γ' εἰπὼν Boissonade. 891 κάτω M. κΛΥω restituit Robortellus. 892 ἄγαμ' ἄν, εἴ τις τάσδε μὴ 'ξαιρήσεται M. Videor mihi locum emendasse. οὔτις...μὴ... Tyrwhitt. ἤ τις τάσδε μ' ἐξαιρήσεται Tournier. De μὴ 'ξανήσεται et μοι 'ξαρνήσεται vide infra. 893 κλάεις (οι) M. οὐδὲ μάλ' M, corr. Robortellus. οὐδ' ἂν Wellauer.

886. **ἐγώ** is sound. See on **ἐμοί** 884.

887. **προξένοις.** Cf. *v.* 213. **εἰπών,** "having given them notice" and left them to represent your case to us.

888. **Ἑρμῇ μαστηρίῳ,** with allusion to the *μαστῆρες* (Boeckh, P. E. I. 213). Cf. note on *v.* 137. At Pellene similar officers were called *μαστροί* (Ar. Frag. 526). Hermes is the god of finding, whether by luck or stealth. *μαστήριος* is an avatar of Hermes invented for the occasion.

889. **θεοῖσιν.** The generic plural is natural in such retorts. **τοὺς θεοὺς**: as Paley remarks, the article is not idle: he quotes Soph. Phil. 798 *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*: "those same gods".

890. Cf. *vv.* 863 sq.

891. **ὡς ἐγὼ σέθεν κλύω: σέθεν** explains itself: "according to *you*". **ἐγὼ** is emphatic in the sense "as *I* understand you". "Then *you*, I suppose, must teach *me* that..."

892. The reading given in the text is exactly paralleled by Eur. And. 715 *ὡς ἂν ἐκμάθω | εἴ τίς με λύειν τῆσδε κωλύσει χέρας*. This must have been a form of threat as familiar to the Greek as "I will *see whether* you will prevent me" is to the English. The text of the MSS. would be translated "I will carry them off, if one does not take them from me", **τάσδε** being irregularly transferred from **ἄγοιμ' ἂν** to **ἐξαιρήσεται.** This would be a very poor sort of threat. Rather the herald should declare that he will carry them off perforce, whether the king be willing or not. The sense of the passage would suggest **ἄγοιμ' ἂν** to the intelligent copyist. Neither **τάσδε** nor **τις** has a proper value with the MS. reading, while in the emended text *τάσδε* has an emphasis suitable to threats: "*these* are *mine*, and I mean to have them", and *τις* is menacing for *συ*. Cf. Xen. An. I. 4. 12 *οὐκ ἔφασαν ἰέναι, ἂν μή τις χρήματα διδῷ*, Ar. Ran. 552 *κακὸν ἥκει τινί*. With *ἄγοιμ' ἂν* the necessary sense (with *εἰ μὴ* following) would be *εἴ τις μὴ ἐκδώσει*. This might be obtained by (1) *ἄγοιμ' ἄν, εἴ τις τάσδε μὴ 'ξανήσεται* (cf. Eur. Andr. 718 *πλεκτὰς ἱμάντων στροφίδας ἐξανήσομαι*, where, however, the middle is easier), or (2) *ἄγοιμ' ἄν, εἴ τις τάσδε μοι 'ξαρνήσεται*. Yet in both these cases *τάσδε* will be felt to be awkward.

893. **οὐ μάλ' = μάλ' οὐ.** Cf. sup. 449.

KH. *ἤκουσα τοὔπος οὐδαμῶς φιλόξενον.*
BA. *οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.*
KH. *λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.*
BA. *ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.*
KH. *ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον—*
καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
ἕκαστα—πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεὶς
ἥκειν γυναικῶν αὐτανέψιον στόλον;
οὔ τοι δικάζει ταῦτα μαρτύρων ὕπο
Ἄρης, τὸ νεῖκος δ' οὐκ ἐν ἀργύρου βλάβῃ

894 Licetne *σου 'πος*? 896 *λέγοις* M, corr. Heath. Similiter Prom. V. 758 *ἥδοιμ' ἂν* vel *ἡδοίμην ἂν* pro *ἥδοι' ἂν* in MSS. est. 899 *εὖ γὰρ* Schwerdt. *ἀπαγγέλειν* M. 901 *ἥκοιν* M. *ἥκειν* sec. man. 902—905 regi dat Kvičala. Ante *v.* 918 ponit Schuetz, post *v.* 918 Hermann. Lacunam praecedere suspicatur Weil. Vide tamen adnot. 903 *λαβῇ* M et omnes. *βλάβῃ* scripsi: vide infra.

894. **τοὔπος...φιλόξενον**: the adjective is of course predicative, *ἤκουσα* taking the construction of *ηὗρον*: "in that word I hear no hospitable sound".

895. **ξενοῦμαι**, *mecum hospitio iungo*, whence the middle. Elsewhere *ξενοῦμαι* is passive, while *ξενόω* does not occur at all in this sense.

897. **ἀβουκόλητον**: cf. Ag. 669 *ἐβουκολοῦμεν φροντίσιν νέον πάθος*, and note on *v.* 65. "Not my concern".

φρονήματι, with the notion of "pride". "I am not so *poor-spirited* as to care &c."

900. **πρὸς τίνος τ'...τε** is exegetical. Cf. *v.* 42.

901. Construe **ἥκειν ἀφαιρεθεὶς αὐτανέψιον—στόλον—γυναικῶν**, *i. e.* "me redire, feminarum caterva privatum"; not *ἀφαιρεθεὶς γυναικῶν, ἥκειν αὐτ. στ.* (*i.e.* "me redire ad patrueles, feminis privatum"). *ἥκειν* is best used absolutely, and **ἀφαιρεῖσθαι** with *gen. rei* is very rare. Moreover the point lies in his going back without the cousins (and *women* too) to whom they have such a claim, not in his going back to the women's own cousins.

902—905. Much difficulty has been made with these lines, it being assumed that the retort of the king **τί σοι λέγειν χρὴ τοὔνομ'**; should follow immediately on the herald's question **πρὸς τίνος τ'** *κ.τ.λ.* It was also not understood what bearing these lines have upon the herald's enquiry. Lacunae and transpositions do not mend matters. At the end of *v.* 901 the herald pauses, and then, to remove a possible false impression created by his question, he adds "it is true that ..", *i. e.* "I ask your name,—not, however, because this is a matter to be settled in the courts, but by war. We do not ask your name in order to arraign you".

903. **Ἄρης**, emphatic in this position. The name of the judge is kept a while and then brought out with effect.

βλάβῃ. This seems a necessary correction. **λαβή** is a very common word and always means either a *handle* or a *grasp*. We have no authority for treating it as = *λῆψις*, which would be the only sense apposite to the passage. Connected with **ἀργύρου** and **δικάζει** there can be no metaphor from *e.g.* wrestling. *λαβή* and *βλάβη* are frequently and naturally confused. A certain instance is found in Cho. 498 *τὰς ὁμοίας ἀντίδος βλάβας* (*λαβὰς* Canter) *λαβεῖν*. We require

ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάρος
πεσήματ' ἀνδρῶν κἀπολακτισμοὶ βίου.
BA. τί σοι λέγειν χρὴ τοὔνομ'; ἐν χρόνῳ μαθὼν
εἴσει σύ τ' αὐτὸς χοἱ ξυνέμποροι σέθεν.
ταύτας δ' ἑκούσας μὲν κατ' εὔνοιαν φρενῶν
ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.
τοία δὲ δημόπρακτος ἐκ πόλεως μία
ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βίᾳ
στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς

905 βίων habet Plutarchus Mor. 517 F et 937 F. 906 Deest personae nota in M. τοὔνομ' ἂν χρόνῳ μάθοις Turnebus. τἄννομ' Canter. τοὐμὸν ἐν Pauw. 907 εἰσθιγαυτος χαἱ M, et in margine a sec. man. ἴσως γ' αὐτὸς χ' οἱ. Optime corr. Bothe. τοὔννομον χρόνῳ μαθὼν ἴσωσον αὐτὸς Porson. ἐν χρόνῳ μάθοις ἴσως σύ γ' αὐτὸς Butler. εὖ ἴσθι γ' αὐτὸς Askew. σύ γ' αὐτὸς ἴσθι Pauw. 909 λόγοις M, corr. Turnebus. 910 τοιάδε M, corr. Pauw. δημότακτος Hartung. 912 τῶνδε φιλωταὶ τορῶ M,

a term of the courts, and βλάβη (βλάβος) is a legal term of *damages* (cf. βλάβης δίκη). Dem. 528. 1 οἱ περὶ τῆς βλάβης νόμοι ἁπλοῦν τὸ βλάβος κελεύουσιν ἐκτίνειν, Dinarch. 97 διπλῆν τὴν βλάβην ὀφείλειν, Eum. 491 δίκα τε καὶ βλάβα. So we should understand Ag. 1535 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης. To this sense of receiving damages, **ἔλυσεν** ("gnomic" aorist) is entirely suited, containing the notion of λύτρον, "compensation money". λύειν = *luere* = "pay for": cf. Cho. 804 τῶν πάλαι πεπραγμένων λύσασθ' αἷμα. This notion it here combines with that of "settling" a quarrel. Cf. S. c. T. 941 πικρὸς λυτὴρ νεικέων σίδαρος...πικρὸς δὲ χρημάτων δατητὰς Ἄρης.

904. **πάρος**, sc. τοῦ λυθῆναι τὸ νεῖκος.

905. **βίου.** To substitute **βίων** from Plutarch's quotations appears to be bad criticism. It is far more likely that Plutarch misquotes, misled by the plural **ἀνδρῶν**. The plural βίοι can scarcely be used except of various sorts, manners, or forms of life. In ἀνδρῶν the plural is necessary, but ἀπολακτισμοὶ βίου can, and should, be said where πεσήματ' ἀνδρός could not. βίος is "life", τὸ ζῆν in the abstract.

ἀπολακτισμοί, with allusion to the spasms and death-struggles more commonly called σφαδασμοί. Cf. Ag. 1293 ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων | ἀπορρυέντων, ὄμμα συμβάλω τόδε.

908. **ταύτας δ'**, "but, to return to those maidens...".

ἑκούσας μὲν, as if ἀκούσας δὲ οὔποτε ἂν ἄγοις were to follow. For this is substituted (*v.* 910) τοία δὲ κ.τ.λ.

κατ' εὔνοιαν φρενῶν, with **ἑκούσας**, *i.e.* not ἀκούσας βίᾳ φρενῶν.

910. **δημόπρακτος** = δημόκραντος Ag. 457. It is a *complete and final* resolve as coming from the sovereign people (*v.* 580), and it is *unanimous* (μία). Though **ἐκ πόλεως** properly belongs to κέκρανται, yet it is forcibly put immediately before μία, as if = ἐξ ὅλης τῆς πόλεως μία.

τοία, prospective and explained by **μήποτ' ἐκδοῦναι.**

912—913. Decrees were inscribed on plates of bronze and nailed to the walls of public buildings, and the posting of such a decree was a final token of its validity. The expression here is, however, figurative. The Roman commissioners who B.C. 454—452 visited Athens and other parts of Greece, in order to study Greek laws, with a view to draw-

γόμφος διαμπάξ, ὡς μένειν ἀραρότως.
ταῦτ' οὐ πίναξίν ἐστιν ἐγγεγραμμένα,
οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα,
σαφῆ δ' ἀκούεις ἐξ ἐλευθεροστόμου
γλώσσης· κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.
ΚΗ. ἔοιγμεν ἤδη πόλεμον ἀρεῖσθαι νέον.
εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
ΒΑ. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας
εὑρήσετ' οὐ πίνοντας ἐκ κριθῶν μέθυ.

corr. Turnebus. 913 ἀραρότα Meineke. 915 Secludunt nonnulli: vide infra. 918 Deest personae nota. ἴσθι μὲν τάδ' ἤδη et ἔρεισθε (ex ἔρισθε corr.) M. Pulcherrime emendavit Cobet. Dederat Porson αἱρεσθαι. ἴσθ' οὖν τάδ' ἤδη Bothe. εἴ σοι τόδ' ἡδὺ Hermann. ἴσθ' ἐν τόδ' ἤδη Marckscheffel. ἴσμεν τάδ' ἤδη...αἱρεσθαι δέον anonymus. 919 κράτος Weil. 920 Deest personae nota. καὶ τῆσδε

ing up the code afterwards known as the XII Tabulae, derived from Greece the manner of publication as well as the legal principles. Paley quotes Plaut. Trin. 1039 leges ad parietem sunt fixae clavis ferreis. The laws of Solon were fixed on revolving pyramids (cf. voc. κύρβεις, ἄξονες).

ἐφηλοῦν τὸν γόμφον διὰ τοῦ ψηφίσματος is a slight extension of ἐφηλοῦν τὸ ψηφ. τῷ τείχει ("nail up"). The simple ἡλόω is scarcely in use.

τορῶς, literally of piercing, "through and through", and with the implication "decisive". As a decree it is "thoroughly" definite, as a plate of metal it has the nail driven "through".

914—916. The point of these lines, though not obvious, is plain when found. The Scholiast has οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζώσῃ φωνῇ, and the meaning is "the message I have now given you (ταῦτα), I do not give in any letter, sealed up, but I say it for everyone to hear". The difficulty has arisen from a misunderstanding of **ταῦτα**, as if it were the same as τῶνδε of *v.* 912. But οὗτος implies some connection with the person addressed. The king gives the herald his message, but he refuses to make a state secret of it, as if it were a diplomatic negotiation.

πίναξιν = δέλτοισιν (ἐπιστολῇ). Cf. Soph. Tr. 157, Eur. I. A. 98, Ar. Thesm. 778 πινάκων ξεστῶν δέλτοι, Plat. Critias 120 C &c. πίνακες were doubled together. Il. VI. 169 γράψας ἐν πίνακι πτυκτῷ.

v. 915 is no unusual repetition and it contains the important word κατεσφραγισμένα, which adds a point. The rhythm is not unparalleled in Aeschylus, cf. Pers. 509 Θρῄκην περάσαντες μόγις πολλῷ πόνῳ.

The above explanation seems more simple than Weil's "oblique notat Asiae reges epistulis mandata includentes neque ante hominum ora procedentes, ut saepe in hac fabula barbarorum instituta Graecorum moribus opponuntur".

918. **νέον.** Cf. sup. *v.* 313.

919. **νίκη**, the victory: **κράτη**, the subsequent authority and prerogatives. The singular κράτος = "victory", Ag. 943 κράτος πάρες ἐμοί, Cho. 490 δὸς δέ τ' εὔμορφον κράτος, Eum. 530 &c., Plat. Legg. 962 A νίκην καὶ κράτος πολεμίων. The plural **κράτη** = "exertions of power", *i.e.* "dominion": sup. *v.* 368, Cho. 1.

921. **οὐ πίνοντας** κ.τ.λ., with contempt, like that of *v.* 740. For the fact cf. Hdt. II. 77 οἴνῳ δὲ ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γάρ σφι εἰσὶ ἐν τῇ

ὑμεῖς δὲ πᾶσαι ξὺν φίλαις ὀπάοσιν
θράσος λαβοῦσαι στείχετ' εὐερκῆ πόλιν
πύργων βαθείᾳ μηχανῇ κεκλημένην.
καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δήμια,
δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χερί·

huetz. 922 φίλοις M. Schuetzio assentior. Vide adnot. 923 Qu.
οσος? 924 κεκλημένην M. (ι superscr.) 926 δεδωμάτομαι M, corr. man. recentior.

ρᾳ ἄμπελοι, Diodor. I. 34 κατασκευά-
ισι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πόμα
τόμενον οὐ πολὺ τῆς περὶ τὸν οἶνον εὐω-
ίας, ὃ καλοῦνται ζῦθος.
Athen. X. 477 C τὸν δὲ κρίθινον οἶνον
βρῦτον τινὲς καλοῦσι· μνημονεύει τοῦ
ματος Αἰσχύλος ἐν Λυκούργῳ "κἀκ
δ' ἔπινε βρῦτον ἰσχναίνων χρόνῳ |
τεμνοκόμπει τοῦτ' ἐν ἀνδρείᾳ
γῃ".

22. ὑμεῖς, the herald leaves the
ge. There is a short pause, after
ch the king addresses the Danaids
id now do *ye*...".

λαις. The MS. reading φίλοις would
to the Argive attendants of the
, in which case the word would be
either (1) relatively to the Danaids
ιλίοις) "with an escort friendly to
', or (2) relatively to the king
ιοῖς). But inasmuch as at the de-
ire of the king at *v.* 933 (and appa-
y in obedience to these words) the
iids begin to call upon their own
maids (φίλαι δμωΐδες) to prepare to
mpany them, styling them later
λδοί", there is the greatest proba-
y in the correction φίλαις. This is
e more convincing by the word πᾶ-
"do you, *one and all* with your
lmaids as well" (=ἑκάστη σὺν τῇ
ιῃ αὐτῆς).

λαις = ὑμετέραις, with a touch of
fort in addition.

23. εὐερκῆ, *i.e.* it can defy the E-
tians.

24. κεκλημένην, a word deliberately
sen. Not "enclosed", but "locked".
metaphor is from a lock of ingenious construction which defies illicit attempts.

πύργων, explanatory genitive. The πύργοι form the μηχανή.

βαθείᾳ, not so much with allusion to the height of the ramparts (=ὑψηλῇ), but with μηχανή denotes the *shrewdness* of construction which makes them impregnable. Cf. Pers. 142 βαθύβουλος and note on *v.* 382.

925. δώματα. This word comes first, to reassure them as to the next question that would be likely to occur to them. "The city is safe; ('But where are we to dwell?') and as to houses...". The δώματα are of two kinds, and these are stated thus (1) πολλὰ μὲν τ. δ. as if *e. g.* πολλὰ δὲ τἀμὰ were to follow. The form of the latter is, however, changed to (2) δεδωμάτωμαι δ' ἐγώ.

τὰ δήμια = τὰ δημόσια, "belonging to the state". The article implies that there were always (or usually) such public edifices, and it is stated that in the case of Argos these are many. They were intended for the lodging of state visitors, envoys &c. The mention of public quarters first occurs Od. XX. 264 ἐπεὶ οὔ τοι δήμιός ἐστιν | οἶκος ὅδ' ἀλλ' Ὀδυσῆος. Cf. Pollux 9. 15 μέρη δὲ πόλεως καὶ πανδοκεῖον καὶ ξενὼν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλῆς πανδόκος ξενόστασις, Pind. Ol. IV. 15 ξενίαι πανδόκοι. Other meanings of "public house" in Greek are (1) "inn", (2) "prison".

The sense of δήμια is seen in Il. XVII. 249 οἵ τε παρ' Ἀτρεΐδῃς Ἀγαμέμνονι καὶ Μενελάῳ δήμια πίνουσιν (=*publice*, "at the public expense").

926. = οὐ σμικρᾷ χερὶ δεδωμάτωται

ἔνθ' ὑμὶν ἔστι συζύγους ναίειν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις,
πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 *εὐθυμεῖν* M, corr. Kirchhoff. *εὔθυμον* Turnebus. *εἰ θυμὸς* vel *ἕτοιμον* Stanley, *ἔνθ' ἔστιν ὑμῖν* Weil. *ἐν θ' ὑμὶν* Martin. Deinde *ἐντυχούσῃ δόμοις* M. Otiosum est
N
Porsoni *εὐτύκους*: languet Turnebi *εὐτυχεῖς*. Neque placet *ἐνσυχοις* (i.e. *ἐν συχνοῖς*, de quo primo cogitabam). Immo ЄΝΤΥΧΟΥC e CΥΖΥΓΟΥC factum est. Vide adnot. 929 *μονορύθμους* M. *μονορρύθμους* vulgo. *μονορρύμους* scripsi.

ὁ δῆμος, οὐδ' ἐγώ, "nor am I, *either*, stinted...".

For **χερὶ** of liberality cf. Cho. 257 *πόθεν | ἕξεις ὁμοίας χειρὸς εὔθοινον γέρας;*

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms **ὑμὶν, ἡμὶν** are somewhat doubtful in Aeschylus. *ἁμὶν ἐκράνθη* is quoted from Eum. 347. In S. c. T. *ἄμμι* occurs in a dochmiac verse, and in Eum. 620 *ὔμμε=ὑμᾶς* in a senarius. *ὔμμιν* may possibly be true here and *ἄμμιν* in Eum. 347. That Aeschylus should shew no more traces of the convenient form *ὑμὶν* &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic *ὔμμιν* than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against *ὑμὶν* that he could have said *ἔνθ' ἔστιν ὑμῖν* without difficulty and with less emphasis upon *ὑμῖν*. The true reading may be something quite different, *e.g.* **εἰ δ' εὐμενές τι** (sc. **ἐστὶ**) with a suppressed apodosis and followed by *εἰ δὲ* with an alternative; *i.e.* "if it is a pleasing thing to you to live with others, (*well, do so*), but if on the contrary...". *εἰ δ' εὐμενές τι* with answering *εἰ δέ τις μείζων χάρις* seems complete, and *-ές τι* would naturally pass into the verb *ἔστι*.

συζύγους. This conjecture is borne out by the antithesis with **μονορρύμους**. The metaphor is from horses yoked in harness. The correction *μονορρύμους* is to be made first for independent reasons. **ῥυθμός** is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a *ῥυθμός*, and a pair of horses have a common *ῥυθμός* ("the pace", cf. *ἐρρύθμισμαι* P. V. 241, and Cho. 697 *τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων ὄρεγμα;*), yet we can scarcely speak of a *house* having a *ῥυθμός*. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on *οἰόφρων* 772. A house cannot even metaphorically have a *ῥυθμός*, and, more important still, the meaning of the compound would be "of but a single (*i.e.* with but a single kind of) pace".

μονόρρυμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms *δίρρυμος, τρίρρυμος* (Pers. 47), *τετράρρυμος* (Xen. Cyr. VI. I. 51) are found. The king offers a choice of houses, either separate or in the larger "*συνοικίαι*, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are *σύζυγοι δόμοι i.e.* "abodes *yoked with* other abodes", as opposed to *μονόρρυμοι δόμοι* "houses of but a single pole". Inf. 979 Danaus says

οἴκησις δὲ καὶ διπλῆ πάρα·
τὴν μὲν Πελασγὸς τὴν δὲ καὶ πόλις διδοῖ
οἰκεῖν λάτρων ἄτερθεν.

This shews that the promise here made

τούτων τὰ λῷστα καὶ τὰ θυμηδέστατα
ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ
ἀστοί τε πάντες, ὧνπερ ἥδε κραίνεται
ψῆφος· τί τῶνδε κυριωτέρους μένεις;
Ο. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
δῖε Πελασγῶν.
πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
πατέρ' εὐθαρσῆ Δαναόν, πρόνοον
καὶ βούλαρχον· τοῦ γὰρ προτέρα
μῆτις, ὅπου χρὴ δώματα ναίειν
καὶ τόπος εὔφρων.

νοθρόνους ἕδρας Burges. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex itio versus 929: infinitivus a πάρεστι penderet necesse erat. ὅσ' ἔστ' ἀωτίσασθε obree. πλείσταισι Schuetz. ἀτρεστὶ Hermann. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς . 937 πάτερ M. 940 κεὶ τόπος puncto post εὔφρων deleto post ναίειν

as been repeated to Danaus, and he is lainly saying the same thing as the king ays here. Yet in the text of the king's peech at this point he says nothing on he subject of payment. That **πάρεστι** s corrupt is generally admitted, for **τὰ** as reiterated) cannot be a relative, and he punctuation **πάρεστι· λωτίσασθε·** is scarcely like Aeschylus. Here in all probability came the promise implied in Danaus' λάτρων ἄτερθεν, while before λωτίσασθε an adverb of the kind is desirable, so that in their choice they may not be impeded by the consideration of cost. **ἀμισθὶ** suggests itself, but is too far from the MSS. But **ἀπρατὶ** is more satisfactory. ἀ would be lost in θυμηδέστατα, and πρατὶ not unnaturally regarded as a compendious form of πάρεστι. ἀπρατὶ is the word whereby the Scholiast on Il. I. 99 explains ἀπριάτην ἀνάποινον.

931. **λωτίσασθε**, 'cull the best'. Cf. ἀνθεμίζομαι sup. 64 and note. Add Eur. Hel. 1593 γῆς Ἑλλάδος λωτίσματα, Soph. Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται.

προστάτης, the patron, whom all μέτοικοι were obliged to have. Cf. Lys. 187. 29 ἐπὶ προστάτου οἰκεῖν, and the phrase ἀπροστασίου γραφή. The order of naturalisation is ξένος—μέτοικος—ἀστός.

932. **κραίνεται**, not for κέκρανται but, as ἥδε shews, the decree is only now being carried out: "whose will is *herein being* accomplished".

933. **κυριωτέρους**, sc. προστάτας. On the sense of κύριος implied see *v.* 366 κῦρος.

935. **δῖε Πελασγῶν**, ὡς "δῖα γυναικῶν" Schol. (Od. XVIII. 207, IV. 305 &c.). Even in epic times the word approximates to a mere superlative ἄριστε or μέγιστε.

936. **πρόφρων**, like θέλων, χρῄζων, a Greek manner of saying "if you please", tempering the imperative.

ἡμέτερον, "our own", implying affectionate confidence.

937. **εὐθαρσῆ**, possessing (and therefore inspiring) confidence. He never loses his coolness. **Δαναὸν** is an addition denoting that Danaus is no ordinary father, but the Danaus well-known for wisdom.

πρόνοον καὶ βούλαρχον. See *v.* 11. Partly proleptic.

940. **καὶ τόπος εὔφρων**. This, though abrupt, may stand for **καὶ ὅπου τόπος**

πᾶς τις ἐπειπεῖν ψόγον ἀλλοθρόοις
εὔτυκος· εἴη δὲ τὰ λῷστα
ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ
βάξει λαῶν ἐγχώρων.
τάσσεσθε, φίλαι δμωΐδες, οὕτως
ὡς ἐφ' ἑκάστῃ διεκλήρωσεν

posito Schwerdt. *τίς τόπος* Hartung. 942 *εὐτύκτος* in *εὔτυκτος* correct. M, corr. Spanheim. *εὔτυχος* Turnebus. *εὔτροχος* Burges. Lacunam trium versuum statuit Hermann. 943—947 regi dant libri. Necessario Klausen choro reddidit. 944 *ἐν χώρῳ* M. *ἐγχώρων* scripsi. *τῶν ἐν χώρῳ* Wellauer. *τῶν ἐγχώρων* Hermann. Lacunam post *λαῶν* Weil, plene post *λῷστα* interpuncto. 945 Dum regi hos

εὔφ. ἐστί. *εὔφρων* looks to the feelings of the Argives, not to the prudence of the Danaids (which would rather be *σώφρων*), *i. e. τόπος ὅστις ἡμῖν εὖ φρονήσει.* Weil, however, says "locus qui malignis populi rumoribus quam minimam materiam praebeat".

941. **πᾶς τις** *κ.τ.λ.* The Scholiast supplies the word instinctively required, *ἐπεὶ πᾶς ἄνθρωπός ἐστιν ἕτοιμος εἰς τὸ ψέγειν τοὺς ξένους.* The asyndeton is to be accounted for by the agitation of the speakers.

ἐπειπεῖν is beyond suspicion. The preposition implies either (1) an object *lying under* censure, praise &c., *e.g. ἐπειπεῖν ἐπιτάφιον Σεννηριανῷ* Luc. Hist. Cons. 26; *τῷ δυσπραγοῦντι δ' ἐπιστενάχειν πᾶς τις ἕτοιμος* Ag. 690, or (2) an object *attacked*, *e.g. ψόγον ἐπενεγκεῖν* Thuc. I. 70.

942. **εὔτυκος = ἕτοιμος.** Cf. Theoc. XXIV. 86 *πῦρ εὔτυκον ἔστω.*

εἴη δὲ τὰ λῷστα. Cf. Cho. 868 *εἴη δ' ἐπὶ νίκῃ*, Ag. 121 *τὸ δ' εὖ νικάτω.* The paroemiac is sound (see on *v.* 4).

σύν τ' εὐκλείᾳ καὶ = σὺν εὐκλείᾳ τε καί, a common hyperbaton with a preposition.

943—947. It is inconceivable that the king should have spoken these lines. The word **φίλαι** with **δμωΐδες** is itself sufficient disproof; and the abrupt beginning has forced Hermann (who does give them to the king) to mark a lacuna of three verses. The request **πέμψον** (936) implies the king's departure, and he must certainly leave the stage for some time before Danaus comes on. Moreover how should the king assume that Danaus had given by lot a handmaid as **θεραποντίδα φερνήν** to each daughter? This was a private concern of the Danaids, and it would be for them to order their maids with the term *φίλαι*. Again, as Oberdick says, the king could not speak in anapaests.

943. **ἀμηνίτῳ.** Elsewhere (Ag. 649, Hdt. IX. 94, and the adverb Ag. 1034) the word is only used of the wrath of heaven. *μῆνις* and *μηνίω*, however, are sufficiently frequent of mankind. Theogn. 1298 *θεῶν ἐποπίζεο μῆνιν | βάξιν τ' ἀνθρώπων* illustrates the usual application of the nouns.

944. **λαῶν.** For the plural cf. *v.* 496.

ἐγχώρων. The paroemiac verse is necessary, but **ἐν χώρῳ** cannot stand for *τῶν ἐν χώρῳ.* To join **ἐν χώρῳ** with **τάσσεσθε** is weak in itself and leaves **λαῶν** very bare. The epithet refers to the grudge which natives are always apt to feel against foreigners. The Danaids must be careful of the susceptibilities of the people they have come among.

946. **ἐφ' ἑκάστῃ.** The dower is something given to *increase* the value of the wife. *ἐπιφέρεσθαι* is the proper word of a wife "bringing *with her*" a dowry.

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὔχεσθαι χρεὼν
θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,
σπονδάς, ἐπεὶ σωτῆρες οὐ διχορρόπως·
καί μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φίλαι, δμωΐδας. Idem Geel. 948 sqq. Sequitur ῥῆσις apertis mendis plena. Archetypum saepius vix legi posse satis constat. 951—952 καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς φιλου [ωσ] πικρῶς ἤκουσαν ἀτανεψίους

947. **Δαναός,** not πατὴρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραποντίδα φερνήν. A φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμωΐδες now present represent that part of the φερνή which consists in θεράποντες. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is θεραποντίς.

948. The king has left the stage at *v.* 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a bodyguard (no doubt of considerable numbers, otherwise *v.* 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥῆσις which follows is very corrupt. The corrections here offered claim to be nearer to the MSS. and to account better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the MS. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσίαι, σπονδαί are enumerated. εὐχαί and θυσίαι are vows, the performance of vows and offerings *for deliverance*: σπονδαί are poured to Ζεὺς Σωτήρ (see *v.* 26). It is to the Argives as σωτῆρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, *i.e.* the *greatest* of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεί is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδῃς, εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καί μου τὰ μὲν πραχ-

φίλους πικρῶς ἤκουσαν αὐτανεψίοις,
ἐμοὶ δ' ὀπαδοὺς τούσδε καὶ δορυσσόους
ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
καὶ μὴ 'ξ ἀέλπτων δορικανεῖ μόρῳ θανὼν

M. *φίλους* Guelf. Lectionem meam infra explicavi. Diversissimis modis alii: e.g. *ἐγγενεῖς* pro *ἐκτενεῖς* legit Heath, et *φίλους* e cod. Guelf. et *αὐτανεψίοις* cum Scaligero. *ἐκμανεῖς* Martin. *ἐκγενεῖς* Hermann. *καὶ νῦν* pro *καί μου* Paley. *φαύλους* pro *φίλους* Pauw. *κείνων τ. μ. π. π. τὰς ἐκ γένους φίλου π. ἤ. αὐτανεψίοις* Burgard. Aliquamdiu cogitabam de *καί μου τ. μ. π. πρὸς τοῦ συγγενοῦς φύλου π. ἤ. αὐτανεψίου* i.e. "quae facta essent a genere patrueli (in nos)". Sed vide adnot. 953 *ἐμοὺσ* (*σ* in *δ'* correctum) M. *ἐμοῦ δ'* Guelf. Corr. Stanley. *ἑσμοὺς δ'* L. Schmidt. 955 *καὶ μήτ' ἀέλπτως* M, corr. Paley dubitanter. Non dubitanter recepi, quamquam

θέντα πρὸς τοὺς ἐγγενεῖς φίλους πικρῶς ἤκουσαν αὐτανεψίοις, which Weil renders "Atque me dicente in nos consanguineos ab ipsis patruelibus commissa cum indignatione audiverunt". This meaning is rather involved for the straightforward style of Aeschylus. And what are the *commissa?* If the reference is to the way in which the Danaids were treated by their cousins in Egypt, that narration was made long ago, before Danaus returned to the stage at *v.* 579. He had subsequently seen the Egyptian fleet approaching and had gone to report this new development at *v.* 754. But what he then announces can scarcely be called *in nos commissa* with the indignant reproach *consanguineos* to follow. Yet Weil explains "scilicet narraverat hostilem Aegyptiadarum adventum".

While Danaus is absent, the herald attempts violence, which is frustrated by the king; but of these proceedings (which are indeed *commissa* and all the worse as done by *ipsis patruelibus*) Danaus knew nothing. Only the king could report them. Moreover it is hardly possible that *πραχθέντα* can be joined with **αὐτανεψίοις**. The latter must needs follow **πικρῶς ἤκουσαν**, and unless it does so follow, what is the contrast implied in the emphatic **ἐμοί**? That contrast evidently is between the feelings of the Argives towards the Aegyptidae and their feelings towards Danaus.

Of **ἐκτενεῖς** nothing can be made. The termination is probably due to the preceding accus. article, **ἐν τέλει** having passed through **εντενεις** to *ἐκτενεῖς*. (In Ag. 105 Auratus emended *ἐκτελέων* to *ἐντελέων*.) If this view be correct and **μου** be genuine (as it would seem to be), **κηρυχθέντα** is a probable correction of **μὲν πραχθέντα**. **πρὸς** is correct with verbs of announcing. Cf. Cho. 262 *ὅπως μὴ...ἀπαγγείλῃ τάδε πρὸς τοὺς κρατοῦντας*.

Danaus went as *ἄγγελος* (*v.* 753): he would naturally betake himself to the *authorities* (**τοὺς ἐν τέλει**), who had before proved friendly. There would be no assembly sitting, and Danaus reported to the officers.

Construe **καὶ τὰ κ. πρὸς τοὺς-ἐν-τ.-φίλους ἤκουσάν μου πικρῶς αὐτανεψίοις**. *πικρῶς ἀκούειν τινί*—like *πικρῶς ἔχειν, φέρειν βαρέως, χαλεπῶς* &c. *φέρειν*.

953. **ἐμοί**, by form and position emphatically opposed to their treatment of the *αὐτανέψιοι*.

ὀπαδούς, the honour is enhanced by the words **καὶ δορυσσόους**, "*not merely* an escort, but a *king's* escort". *δορυφόροι* was the proper name for the "bodyguard" of a Greek despot. Hence the point of *τίμιον γέρας v.* 954. *δορυφόροι* are frequently *κωφὰ πρόσωπα* in the drama, and hence Luc. Hist. Cons. 4 *ὥσπερ κωμικὸν δορυφόρημα κεχηνὼς σιωπῇ*.

955. **καὶ μήτ'** of MSS. is untenable. As Paley points out, though **μήτε** might

λάθοιμι, χώρᾳ δ' ἄχθος ἀείζων πέλοι.
τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς
χάριν σφι θέσθαι τιμιωτέραν χρεών.

potui *καὶ μή σφ' ἀέλπτως. μὴ 'π' ἀέλπτοις* R. Ellis. *μήτ' ἐξ ἀέλπτων* Weil. *δόρυκ' ἀνημέρωι* M. "Egregie emendavit Porsonus" (Weil). 957 sq. *εὐπρυμνῆ φρενὸς χάριν σέβεσθαι τιμιωτέραν ἐμοῦ* M. *σέβεσθε* Guelf. *ἐν πρύμνῃ* Valckenaer. CΦΙΘΕCΘΑΙ pro CΕΒΕCΘΑΙ ipse scripsi. *χρεών* dat etiam Heimsoeth. De metaphora, quae inest, vide adnot. *τ. τυγχάνοντα πρευμενῆ φ. χ. σ. τ. θέμις* Paley,

answer to a *positive* clause with **δὲ**, it cannot answer to a clause in which the negative is again understood. While it is possible to say *e. g. μήτε λάθοιμι...... χώρα δ' ἁγνὴ εἴη*, it is impossible to say *μήτε λάθοιμι......χώρᾳ δὲ ἄχθος [μὴ] εἴη*. Paley's '**ξ** for **τ'** is the same change as that made sup. *v.* 10 (*q.v.*), and the terminations **-ως**, **-φ**, **-ων** are liable to perpetual confusion.

μόρῳ, of the *form* of death, as usual.

956. **ἄχθος ἀείζων**. A pollution brought about by the death of a *ἱκέτης* to whom the promise of protection had been extended.

ἀείζων, "semper vigens", used without reference to the literal meaning of *ἄχθος*, but rather to the idea of the curse intended. The curse is a living thing (cf. *v.* 598). Cf. Ag. 819 *ἄτης θύελλαι ζῶσι*, Pind. I. v. 8 *ὄλβος ζώει μάσσον*.

957 sq. These verses seem to contain the sense: "The Argives have treated us most generously and we must be correspondingly grateful". The reading given in the text affords this meaning with comparatively little change, and with an Aeschylean figure which, though not far-fetched, might easily cause difficulty to a copyist. Construe **χρεὼν (ἐστι)**, **τυγχάνοντας τοιῶνδε, θέσθαι σφι τιμιωτέραν χάριν ἐν πρύμνῃ φρενός**, "it behoves us, when we meet with favours like these, to set gratitude to them in a more prominent position in the mind's place of honour". The metaphor is from a ship, of which the poop is always the most honourable and the guiding part. To seat gratitude in the poop of the mind is to give it a place of guidance in one's thoughts and therefore conduct. This might be expressed by *χάριτι (ἣν αὐτοῖς ὀφείλομεν) τιμιωτέραν ἕδραν ἐν τῇ φρενὶ ἡμῶν ἀπονεῖμαι*. To a Greek *ἐν πρύμνῃ φρενὸς* would at once suggest all the meaning which has to be thus elucidated to the modern understanding. It remains to consider the separate terms.

τυγχάνοντας, either *ἡμᾶς* or generally, "when folk meet with...". The present because the Argives *continue* to exhibit their goodwill.

ἐν πρύμνῃ φρενὸς. Cf. note on *v.* 316.

958. **χάριν θέσθαι**, the middle, as the action is indirectly reflexive "to record in our own minds". Even where the reflexive force is scarcely discernible the middle of *τίθημι* is often preferred. Homer has the two voices almost indifferently. In most cases outside epic poetry the middle will be found to have a reference at least to the satisfying of the mind of the agent: cf. *ψῆφον θέσθαι* (Ag. 816), *γνώμην τίθεσθαι* (Andoc. 26. 9). Similar to our phrase here is Il. VIII. 449 *τοῖσιν κότον αἰνὸν ἔθεσθε*, Od. IV. 729 *ἐνὶ φρεσὶ θέσθε...μ' ἀνεγεῖραι*.

It may be objected that *χάριν θέσθαι* is commonly used in another sense = *χαρίσασθαι*, being a periphrasis like *χάριν ποιήσασθαι* (cf. *θέσθαι λησμοσύνην*, Soph. Ant. 151), P. V. 782, Hdt. IX. 60 &c. Yet the shifty meaning of *χάρις* makes *χάριν θέσθαι ἐν φρεσὶ* ("lay up *gratitude* in mind") and *χάριν θέσθαι τινὶ* ("to do a *favour* to...") equally possible. *χάριν*

καὶ ταῦτ' ἐπεγγράψεσθε πρὸς γεγραμμένοις
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός,
ἀγνῶθ' ὅμιλον, ὡς ἐλέγχεται χρόνῳ·
πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει
κακήν, τό τ' εἰπεῖν εὐπετὲς μύσαγμά πως.

(*θέμις* Hermanni est). *εὐπρύμνης* Bamberger. 959 *ταῦτα μὲν γράψεσθε* M. *ταῦτ' ἐπεγγράψεσθε* scripsi. *ταῦθ' ἅμ' ἐγγράψασθε* Hermann. *ταῦτά γ' ἐγγράψεσθε* Valckenaer. *ταῦτα νῷ 'γγράψασθε* Burges. *προσγεγραμμένους* M, corr. Robortellus, nisi fortasse *προὐγγεγραμμένοις* legendum. 961 *ἀγνῶθ' ὅμιλος*[ν] *ὡς ἐλέγχεσθαι χρόνῳ* M. Turbavit librarios structura verborum parum nota. Vide adnot. Ceterum haud scio an *ὅμαυλον* potius scribendum sit. *ἀγνὼς ὅμιλος ὡς ἐλέγχεται* Schwerdt. *ἐξελέγχεσθαι* Heimsoeth. *ὧδ' ἐλέγχεσθαι χρεών* H. Voss. 962 *εὔτυχον* M, corr. Spanheim. *εὔστοχον* Oberdick. *εὔτροχον* Burges. 963 *εὐπετῶς* nuper Paley "nisi forte *δυσχερὲς* reponendum est".

φέρειν is quoted for both meanings. *ἐγγύην θέσθαι* ordinarily means "to receive a pledge", but in Eum. 898 it means the contrary. If *κότον θέσθαι* is to "lay up a grudge against", *χάριν θέσθαι* can also $=$ *χάριν ἀπομνήσασθαι*.

σφι. This form is commonly denied to Attic verse, though common in Homer and Herodotus. Yet the best MSS. give the form in Soph. O. C. 421 *ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην κ.τ.λ.*, and it is found in MSS. of Eur. Med. 398 and Suppl. 769. That it occurs elsewhere in no place in which *σφιν* could not stand, is not proof. (See *ὄμμ'* as *ἅπαξ λεγ.* in senarii Eum. 620.) So long as MSS. give it, and no *principle* can be urged against it, it seems rash to expel it from texts.

τιμιωτέραν, *i.e.* "in more than ordinary honour".

959. **ταῦτα,** viz. what follows.

ἐπεγγράψεσθε. All have felt that **μὲν** is strange or wrong. Burgard, quoted by Oberdick, says of *μὲν* answering to a thought rather than to a *δὲ*-clause: "in latina lingua *μὲν* particulae respondet 'quidem', in patria (*i.e.* German) 'wenigstens'". It is quite true that in late Greek (*e.g.* Lucian) *μὲν* is so used ($=$ *γε* or *γοῦν*), and that the use is apparent in Attic in *e.g.* *ἐγὼ μὲν οὐκ οἶδα*. But what would 'quidem', 'wenigstens' or *γοῦν* do here?

In point of sense it is hoped the correction here given may commend itself. *ἐπέγγραφος* = "added to a list"; and cf. formations like *ἐπεγχέω ἐπεγκεράννυμι*.

961. The reading in the text is one which would account for the corruption in M. The proleptic accus. is good Greek. Cf. Ar. Av. 652

ἐστὶν λεγόμενον δή τι τὴν ἀλώπεχ', ὡς
φλαύρως ἐκοινώνησεν αἰετῷ ποτε.

Soph. Aj. 1141

σὺ δ' ἀντάκουσον τοῦτον, ὡς τεθάψεται.

See Shilleto Advers. in Aristot. Rhet. (Cope and Sandys) Vol. III. p. 225.

ἐλέγχεται = *κρίνεται, βασανίζεται.* The sentiment is general. The application proceeds: "see that time proves *your* character in a favourable light".

962. **ἐν,** the scope of the action, "in dealing with". Cf. Soph. Aj. 1315 *ἐν ἐμοὶ θρασύς*, and see note on *v.* 125.

φέρει, as an offensive weapon ($=$ *φορεῖ*). The passage is an echo of *vv.* 941 sq.

εὔτυκον, the weapon leaps readily from its sheath. The adjective is predicative.

963. **τό τ' εἰπεῖν** *κ.τ.λ.* The Scholiast is probably right in rendering *τὸ εἰπεῖν μυσαρόν τι κατὰ τῶν ξένων εὐχερές ἐστιν*, despite the order of the words. The alternative rendering, which makes

ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,
ὥραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.
τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς·
θήραις δὲ κηραίνουσι καὶ βροτοί· τί μήν;

E *v.* 941 cuivis licet conicere *κακήν τ' ἐπειπεῖν εὐπιθὲς μύσαγμά τῳ*; h. e. "malevolamque ad culpam speciosam aliquo modo (vel alicui) obiciendam." 966 Fortasse *πέπειρ'*, quae forma utpote rara facile depravari poterat. 967 *θῆρες* M, corr. Wieseler. In versibus hinc ad 970 sequentibus admodum obscura est sententia, neque mirum est tantum inter se differre editt. Sed cernere mihi videor, quod de arborum fructibus in *vv.* 966—968 dicatur, id in *v.* 969 ad corporis aetatem per similitudinem

εὐπετὲς an epithet of **μύσαγμα** and leaves **τὸ εἰπεῖν** as a second (exegetic) accus. with **φέρει**, is adopted by Weil. But **φέρει γλῶσσαν κακὴν τό τ' εἰπεῖν** does not sound like Aeschylus, nor is *εὐπετὲς* an epithet very suitable to *μύσαγμα*. On the other hand *εὐπετές* omitting *ἐστι* is an expression which would sufficiently explain itself despite its position. In the question of position much allowance must be made for two considerations, (1) the suitability of *εὐπετὲς* as epithet to *μύσαγμα*, (2) the familiar uses of *εὐπετές*. *εὐπετές* without the verb (cf. *ἕτοιμον*, *ῥᾴδιον* &c.) Plat. Rep. 365 C *οὐδὲν εὐπετές, φήσομεν, τῶν μεγάλων.*

964. The practical application of the **σωφρονίσματα** just given: "so do *you*...".

ὑμᾶς and **ἐμὲ** in antithesis. "As *I* have gained such honour for *you*, and as time proves worth, do not bring shame upon *me*".

ἐπαινῶ = παραινῶ, as in Cho. 581.

965. **τήνδ'**, "so marked as this of yours".

ἐπίστρεπτον, *τὴν ἐπιστροφῆς δεομένην· ἢ τὴν ἐπιστρέφουσαν εἰς θέαν.* Schol. *i.e.* he was in doubt whether it was gerundival or participial. Better, perhaps, *πρὸς ἣν ἐπιστρέφονται οἱ βροτοί.* For the expression cf. Cho. 349 *τέκνων τ' ἐν κελεύθοις ἐπίστρεπτον αἰῶ κτίσας* (rightly explained in the scholion *ὡς τοὺς ἀπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν*). A public admiration similar to that expressed in *δακτυλόδεικτος.*

βροτοῖς, "folk". The dative of reference, cf. Eum. 191 *ἀπόπτυστοι θεοῖς.*

966 sqq. The beauty and youth of virgins are compared, in a similitude of greater length than usual for Aeschylus, to the tempting fruit enclosed in a garden, which is much coveted and needs careful watching. The text is unfortunately very doubtful, *v.* 970 being the most corrupt line in Aeschylus. It has been supposed in the emendations given above that much corruption was due to the fact of four successive lines (968—971) beginning with the letter **κ**, three of them with **κα**, and two with **καὶ**. It was almost to be expected that the eye of the copyist would be led astray. *V.* 970 was probably very faint in the archetype. Oberdick has a long discussion, which is rather difficult to follow, and which leads to a readjustment of the passage into the order 970, 969, 966, 967 &c., with textual corrections in 970 and 967. This is a heroic remedy scarcely warranted even by the corruptness of *vv.* 969, 970.

966. **τέρειν' ὀπώρα**, here literal, of actual grapes and other fruit, though the comparison which is to come is already suggested by **ὀπώρα** (a word common in the transferred sense). Other readings make *ὀπώρα* = "*your* beauty". The similitude is well known. Cf. Catull. XVII. 13 Cui cum sit viridissimo nupta flore puella | asservanda nigerrimis diligentius uvis &c.

967. The identity of pronunciation of **ε** and **αι** leaves us the choice of **θῆρες** or

καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.
καὶ σώματα στάζοντα κηρύσσει Κύπρις

transferri. Idcirco (praeter alias causas) *καὶ σώματα* pro *καρπώματα* scripsi. Dum de virginum aetate *vv.* 967—968 intellegunt nonnulli (Martin Wecklein Weil), hic scribunt *θεοί σφε κηραίνουσι.* *τιμὴν* M. *τεμεῖν* Hartung. Posses, si opus esset, *χλιδήν.* 968 *παιδοστιβῆ* M, corr. Robortellus. 969 *καρπώματα* M. Et in huius versus et in sequentis initio error factus est propter similia illa *καὶ κνώδαλα*, *καὶ σώματα*, *κηπωρικήν*. De ipso *κάρπωμα* vocabulo vide infra. Servant fere omnes, praeter quod *καρπώματ' ἀκμάζοντα* debilius dat Auratus, *καρπώμαθ'*, *ἃ* cum praecedentibus coniungens

θήραις. The objection to the former is that it is repeated in *κνώδαλα πτεροῦντα καὶ πεδοστιβῆ*, which includes all the *θῆρες* possible in the case. Weil after Martin reads **θεοί σφε**, and if *ὀπώρα* were *=flos virginum*, *θεοί* would be possible and the gradation *θεοί, βροτοί, κνώδαλα* good in itself. But *θῆρες* is an altogether unlikely corruption of *θεοί*, nor is it likely to have been a gloss on so common a word as *κνώδαλα*. If *ὀπώρα* is literal (of fruit) the gods cannot be said to covet it, nor can it be protected from them. The meaning (see crit. note) is "It is hard to keep guard upon tender fruit, for both men and brutes covet it :......so (969 sqq.) it is hard to keep guard on maidenhood".

βροτοὶ=*ἄνθρωποι*, is not rarely opposed to "brutes".

θήραις, *i.e.* they lie in wait, watching for a chance. Cf. Soph. Aj. 3 *πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον.*

κηραίνουσι, *ἐπιθυμίᾳ δουλεύουσι* Schol. rightly. This meaning is more common than that of 'harm', 'destroy', which, however, seems to be attested by Eum. 127 *δεινῆς δρακαίνης ἐξεκήραναν μένος.*

τί μήν; the sententious Danaus will not deny that nature is nature. Cf. Eum. 203, Ag. 672.

969. MSS. give **καρπώματα** with a disagreeable asyndeton. The apparent appropriateness of the mention of *καρποί* in the context would seem to place *καρπώματα* out of suspicion. Yet examination tends to discredit *καρπώματα* even in point of form (*i.e.* as an equivalent of *καρπούς*). *κάρπωμα* is according to Hesychius "profit", *i.e.* *ὅ τις καρποῦται.* Aeschylus is fond of formations in **-ωμα** (connected, however, with verbs in **-οω**), but we require some assurance that *κάρπωμα* can be a mere equivalent of *καρπός* in the literal sense of fruit upon a tree. The dictionaries are wrong in giving *λώτισμα*="flower": it is rather *ὅ τις λωτίζεται.* If *ὀπώρα* above were metaphorical and the metaphor were kept up here, the change to the application would come at *v.* 971 **καὶ παρθένων**... It is better to let the application begin here and to read **καὶ σώματα, καὶ** standing in the sense of *οὕτω καί*, as it so commonly does: *e.g.* Pind. Ol. VII. 1—7 *φιάλαν ὡς εἴ τις δωρήσεται......καὶ ἐγὼ νέκταρ χυτόν κ.τ.λ.* Amid the similar beginnings

ΚΑΙΚΝΩΔΑΛΑ...
ΚΑΙϹΩΜΑΤΑ...
ΚΗΠΩΡΙΚΗΝ...
ΚΑΙΠΑΡΘΕΝΩΝ...

it was natural that ΚΑΡΠΩΜΑΤΑ should be written, and that a specious air of fitness to the place should maintain it. The sense then is "as with fruit ...*so* with human bodies".

στάζοντα, "ripe". 'Dripping ripe' is a phrase still in familiar use.

κηρύσσει. There can scarcely be a metaphor from "offering for sale", as Paley supposes. It is a case of plunder, not of purchase. Paley himself suggests the thought *τοὐπιόντος ἁρπάσαι*, which is incompatible with buying. Rather "Cypris spreads the news": she is chosen

κηπωρικὴν λαβοῦσ' ἀνεωσμένην θύραν,
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτήριον
τόξευμ' ἔπεμψεν, ἱμέρου νικώμενος.

Hermann. 970 Corruptissimus omnium, qui sunt in hac fabula, senariorum exstat in M. *καλωρα κωλυουσαν θωσμένην* (ειν above) *ἐρῶ*. Omnino desperant nonnulli. Meliores tantum, quae mihi videntur, coniecturas commemoro. *ὥραν κολούει κάνθος οὐ μένειν ἔξω* Weil, *κἀλώπεκ' ὠρεύουσαν ἀνθόσμην ἐρῶ* R. Ellis, uterque tamen satis audacter. *κάξωρα* Canter. *κἄωρα* Stanley. *καὶ δῶρα* Butler. *ἄωρα κωλύουσα προὐσελεῖν ἔρον* Wecklein. *κἄωρα κωλύουσα προσμένειν θέρος* Paley, versum omissum suspicans.

as the *κῆρυξ* because of her own eagerness to instigate men to her rites. "Let Cypris once see a way opened into the orchard of virginity and she proclaims the ripe fruit inside".

970. If the correction above given be near the mark, the figure is well continued. The clue lies in the letters given by M, **αν θωσμενην**, which clearly contain a perfect participle, which was in all probability **ἀνεωσμένην**, though it may have been **ἀνεῳγμένην** (cf. note on 431, *ἔσω, ἐγώ*). *ἀνωθέω* is to 'push back'= *ἀνακλίνειν, ἀνοίγειν*. Homer uses *ἀνακλίνειν θύρην* Od. XXII. 156 and Od. XI. 595 as the opposite of *ἐπιθεῖναι*, to 'put to' the door. The simple *ὠθεῖν θύραν*= 'force' a door, Ar. Vesp. 152, Lys. 947. Cf. *ὠθεῖν πύλας* Eur. Or. 1562.

The noun which should be supplied with the feminine participle seems therefore to be **ΘύΡαν**, which is represented in the MSS only by ΕΡω. The door is the *κηπαία θύρα* (Dem. 1155. 13), which is the only door in keeping with the context. This same door is called by Theophrastus (H. P. VII. 4, 5) the **κηπωρικὴ** *θύρα*; and from this name the **καλωρα κω** of M may in the surroundings very well have originated. The remaining letters **λυουσ** present more difficulty. The participle **λύουσ'**, while appropriate to undoing bolts (*λύειν κλῇθρα* S. c. T. 396), is not possible of a door already opened. Rather Cypris *finds* the door opened. In Xen. Hell. V. 4. 7 we have *εἰ δὲ λή-ψονται τὴν θύραν ἀνεῳγμένην ἠπείλησαν ἀποκτενεῖν ἅπαντας τοὺς ἐν τῇ οἰκίᾳ.* Here **λαβοῦσ'** is equally appropriate. The maids are supposed to be fruit closely shut in an orchard, but Cypris finding the gate pushed back by some chance, straightway spreads the news of the ripeness inside.

971. **καὶ**, "and thereupon".

χλιδαῖσιν, cf. Pers. 543 *χλιδανῆς ἥβης τέρψιν.*

972. **παρελθὼν**, still keeping up the metaphor of the garden.

θελκτήριον, active: the passer-by sends from his eye a shaft "intended to charm". This is the missile whereby he seeks to *bring down* the fruit. Hence the **ἐπὶ** of hostility or object assailed. The connection of *ἔρως* and *θέλγειν* is old and frequent: cf. Od. XVIII. 212, P. V. 865, Eur. Hipp. 1274 &c.

973. For the "arrow of the eye" cf. Ag. 239 *ἔβαλλ' ἕκαστον ἀπ' ὄμματος βέλει φιλοίκτῳ*, Ag. 743 *μαλθακὸν ὀμμάτων βέλος, δηξίθυμον ἔρωτος ἄνθος.*

ἔπεμψεν, gnomic. **ἱμέρου νικώμενος**, *i.e.* he cannot help himself. The words are an excuse (like *τί μήν*; *v.* 967), the temptation, as Danaus grants, being too great. The dative is more common; *ὕπνῳ ν.* (Ag. 291), *κέρδεσιν* (342), *λόγοισιν* (583), *ἡδονῇ* (Soph. El. 1272). The dative rather represents the instrument, the genitive the superior opponent (quasi-personified).

πρὸς ταῦτα μὴ πάθωμεν, ὧν πολὺς πόνος
πολὺς δὲ πόντος εἵνεκ' ἠρόθη δορί·
μηδ' αἶσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
πράξωμεν· οἴκησις δὲ καὶ διπλῆ πάρα·
τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ,
οἰκεῖν λάτρων ἄτερθεν· εὐπετῆ τάδε.
μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.
ΧΟ. τἄλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
ἐμῆς δ' ὀπώρας εἵνεκ' εὖ θάρσει, πάτερ.
εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,

Adducor me verum invenisse ex illo ἀνΘΩCμένην viam indagantem. 974 παρῶμεν vel προώμεθ' Tournier minus bene. 975 οὖν ἐκληρώθη M, corr. Heath, nisi quod οὕνεκ' non εἵνεκ' scripsit. Λ nihil aliud est quam Α ultima verbi οὕνεκα littera. 977 οἰκήσεις M, corr. Robortellus. 978 χἡ πόλις Burges. 979 λατρῶν M, corr. Hermann. 980 φυλάξει M. 983 οὕνεκ' M. 984 θεοῖς γὰρ εἴ τι

974. **ὧν...ἠρόθη**, a brachylogy for **ὧν εἵνεκα πολὺς πόνος ἀνηλώθη, πολὺς δὲ κ.τ.λ.**, while **ὧν εἵνεκα** itself is a natural Greek brachylogy for "quorum *vitandorum* causa". The former is a zeugma, but scarcely deserves to be called by Hermann "exemplum *audacissimi* zeugmatis", when we think of P. V. 21 *ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν | ὄψει.*

975. **ἠρόθη.** The ploughing of the sea has been a favourite metaphor at all times. Each succession of poets, Greek, Roman, English, has revived it afresh. Cf. Anthol. Pal. IX. 242 *πόντου ἀροτρευτήρ* (quoted by Schwerdt): Ov. Trist. I. 2. 76 vastum mutandis mercibus aequor aro. Aeschylus with his usual vigour employs the metaphor with reference to the *labour* involved. The repetition of *π* in the mention of labour is probably intentional, cf. Pers. 509 *Θρῄκην περάσαντες μόγις πολλῷ πόνῳ*, and 668 *τίνα πόλις πονεῖ πόνον;* So Pindar affects recurrences of *φ* and Lucretius and Vergil of *v*.

976. **ἐχθροῖς ἐμοῖς**, not the Aegyptidae, for they would find no pleasure in the circumstance; nor is *ἐμοῖς = ἡμετέροις*. Rather "my enemies, if I should have any in Argos". To the Argives Danaus will be the political and social representative of the family, and hence the only one liable to make enemies.

978. **τὴν μὲν**, either depending on **οἰκεῖν** or on **διδοῖ**, *i.e. διδοῖ οἰκεῖν τὴν μὲν οἴκησιν*, or *διδοῖ, (ὥστε) οἰκεῖν (αὐτήν)*. The former is less good.

The form **διδοῖ** is only found here in an Attic writer. It is Epic and Ionic and occurs in Pindar.

979. **λάτρων ἄτερθεν**, v. sup. 931.

εὐπετῆ, a metaphor from dice. Cf. Ag. 32, where *εὖ πεσόντα* is made clear by *τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας*, Ag. 552 *τὰ μέν τις εὖ λέξειεν εὐπετῶς ἔχειν | τὰ δ' αὖτε κἀπίμομφα.*

984. The absence of caesura is sufficiently accounted for by the emphasis on **θεοῖς** (which is therefore also kept disyllabic). "If the great *gods* have not willed otherwise, you may depend on *me*".

ἴχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

ἴτε μὰν ἄστυδ', ἄνακτας — στρ. α'.
μάκαρας θεοὺς γανάοντες πολιούχους

μὴ β. ν. Weil. Melior est vulgata. 986 sqq. Hunc chori cantum diversissime distribuunt editt. Alii Danaidum hemichoriis dant alternantibus, alii per hemichoria inter Danaides et ancillas disponunt: neque tamen ubi incipiant desinantque hemichoria satis constat. Rationem eius distributionis, quam ipse proposui, infra dedi quam potui brevissime. 986 ἀστυάνακτας M et editt.: ἀστυΔΑνακτας reposui. Ceterum ἴτε νυν Paley. 987 μακρας M, corr. Stanley. γανάεντες M,

986 sqq. The manner in which this *carmen exodicum* (though not textually so corrupt as some other passages) is to be distributed, is the subject of much dissension. It is clear that the whole ode cannot have been sung by the whole chorus, for in *vv.* 1020—1029 an altercation takes place, representing the views of two different parties. The Danaids have hitherto been unanimous in their loathing of the marriage, and the only reasonable view according to which one section of them can be supposed to argue against the other, is the view that one party is more resigned to and confident in the will of heaven, and that certain expressions prompt this party to warn the rest of the recklessness of their speech. The desperate fear of *vv.* 1011—1014 exactly recalls that of *vv.* 713—738, where the Danaids had apparently abandoned hope. It should be remembered that this play is only introductory; the Danaids are not yet in safety, and they are, as a matter of fact, subsequently forced into the marriage. It is therefore appropriate that after their praises of Argos (986—997), their prayer to Artemis (998—1001), and their claim that Cypris should not be denied her attendant delights (1002—1010), some among them should express the fear that after all there is no avoidance of the evil (1011—1014). The rest reply that they must leave the matter to Zeus (1015—1019). "Then", say the other party, "may Zeus protect us from the marriage". This leads to the altercation which ends at *v.* 1029. The change from the ionic a minore to trochaic metre represents the end of the discussion, and the two ἡμιχόρια unite in a common prayer. This seems a more natural distribution than to allow,—as many editors do (Haupt, Oberdick, Boeckh, Voss, Kruse),—the handmaids to form a half-chorus. The sentiments which have been thought better suited to the handmaids than to the Danaids are sufficiently explained in the above manner. Some misconception has arisen through the words ὑποδέξασθε δ', ὀπαδοί, μέλος, as if ὑποδέξασθε meant διαδέξασθε. There is no authority for such a sense, and μέλος refers only to the tune.

986. **ἴτε μάν.** **μὴν** with imperative also Cho. 963 ἄνα γε μάν, δόμοι. ἄγε μήν Il. 1. 302, ὅρα γε μήν Soph. O. C. 587 &c. In such use μὴν is adversative: "on, *however*".

ἄστυδ'. **ἀστυάναξ** is unknown except as a proper name. It is unsuitable here, since it would emphasise the city-gods as opposed to those of the country, whereas immediately these same deities are divided into **πολιούχους** (perhaps in the narrower sense, gods of the ἀκρόπολις) and gods of the country "about Erasinus" (= θεοὺς πεδιονόμους, ἀγρονόμους). Cf. sup. 472.

987. **γανάοντες.** γανάω, γανόω are the only active forms. γάνυμαι is used in

τε καὶ οἳ χεῦμ' Ἐρασίνου
περιναίουσιν παλαιόν.
ὑποδέξασθε δ', ὀπαδοί,
μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν
ἐχέτω, μηδ' ἔτι Νείλου
προχοὰς σέβωμεν ὕμνοις,

corr. Pauw, Hermann. ἀγαλοῦντες Paley. 989 περιναίετε M. Sequor Marckscheffelium. Ortus est error ex eo, quod librarius antiquus invocationem hanc esse somniabat. περιναίονται Hermann. 990 ὑποδέξασθ' M, corr. Heath. 991 μένος M, corr. Legrand. αἰνὸς M, corr. Robortellus. 991 τήνδε M. 993 πρὸς χοὰς M, corr. Robortellus.

a middle sense. There is no possibility of such a shape as **γαναέντες**. The masculine participle because it includes, besides the women, Danaus and the escort.

988. **Ἐρασίνου.** The Ἐρασῖνος or Ἀρσῖνος is named both because it lies in the way which the Danaids would take citywards, and also as being the most notable river in Argolis. Whereas the Inachus became dry in summer, the Erasinus did not—an important matter to πολυδίψιον Ἄργος. Strabo VIII. 6 states the view commonly held, that this river was a continuation of the Stymphalian river which disappears at Mt Apelaurion in Arcadia. Cf. Hdt. VI. 76 ποταμὸν Ἐρασῖνον, ὃς λέγεται ῥέειν ἐκ τῆς Στυμφαλίδος λίμνης. Ov. Met. XV. 275 Redditur Argolicis *ingens* Erasinus in arvis.

989. **περιναίουσιν.** Hermann's περιναίονται as a correction of **περιναίετε** is only supported by the habitual confusion of **αι** and **ε**. But this peculiar middle of ναίω occurs nowhere else; and it is more natural to suppose that the second person was written instead of the third by an early copyist for the reason given in the crit. note.

παλαιόν. With reference on the one hand to the unfailing stream and its mysterious origin; on the other allusively to the antiquity of the Argive community and its gods. Such antiquity is honourable to deities. Cf. S. c. T. 104 παλαίχθων Ἄρης, where the Scholiast has ὁ ἐκ παλαιοῦ κληρωσάμενος τήνδε τὴν γῆν.

990. **ὑποδέξασθε,** not = διαδέξασθε. The ὀπαδοί bear no part in the words. According to Plato (in one place) **μέλος**, 'lyric song', is ἐκ τριῶν συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. In a narrower sense however μέλος, 'tune', is opposed by him to ῥυθμός and ῥῆμα. Legg. 356 C ῥυθμοῦ ἢ μέλους ἢ ῥήματος ἐχόμενον. Cf. ἐν μέλει, παρὰ μέλος which refer only to tune. The attendants are only bidden to *accompany* the song with suitable steps or motions. As one πίνει ὑπὸ σάλπιγγος (Ar. Ach. 1001) or ᾄδει ὑπ' αὐλητῆρος (Archil. 106), so one may προβαίνειν, κινεῖσθαι, ὀρχεῖσθαι &c. ὑπὸ μέλους.

ὀπαδοί are the handmaids, the ὀπάονες of *v.* 922.

992. **ἐχέτω,** "have as its theme". In the following verses (to 997) the Danaids transfer once for all their homage from the ποταμὸς κουροτρόφος of Egypt to those of Argos. Cf. sup. 827—832. The epithets are intended to declare that the rivers of Argos are not inferior to the Nile in its boasted powers of fecundation (**πολύτεκνοι** cf. *v.* 830) and its purity (**θελεμὸν πῶμα**). Of the Nile the **προχοαί** are mentioned as the most marked characteristic, and the terms of comparison therefore amount to the same as those of *v.* 3 προστομίων λεπταμάθων Νείλου and *v.* 32 χέρσῳ τῇδ' ἐν ἀσώδει.

ποταμοὺς δ', οἳ διὰ χώρας ἀντ. α'.
θελεμὸν πῶμα χέουσιν πολύτεκνοι,
λιπαροῖς χεύμασι γαίας
τόδε μειλίσσοντες οὖδας. (1030)
ἐπίδοι δ' Ἄρτεμις ἁγνὰ
στόλον οἰκτιζομένα, μηδ' ὑπ' ἀνάγκας
γάμος ἔλθοι Κυθερείας·
στυγίων πέλοι τόδ' ἆθλον.

ΗΜ. β'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμὸς ὅδ' εὔφρων. στρ. β'.
δύναται γὰρ Διὸς ἄγχιστα σὺν Ἥρᾳ, (1036)

995 θαλερὸν cod. Par. 997 μελίσσοντες M, corr. Pauw. 999 Fortasse οἰκτιζόμενον. 1000 τέλος Weil. ἔλθει M, recte Par. Κυθέρειος Guelf.; recepit Hermann. 1001 στύγειον M, corr. dubitanter Wecklein. στυγερῶν Hermann. στυγερὸν Turnebus. στύγιον Stephanus. πέλει Guelf. 1002 κύπριδος M. δ' addidit Pauw. ἀμελεῖν Nauck. Nil

995. **θελεμόν.** The reading **θαλερὸν**, though specious, is not necessary. Hesychius has the gloss θελεμόν· οἰκτρόν, ἥσυχον· θελεμῶς· ἡσυχῶς. The second explanation ἥσυχον is suitable to this place. θελεμωτέρῳ is not an improbable correction (Conington) of S. c. T. 707.

πῶμα. This was the boasted excellence of the Nile. P. V. 812 ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος. The same epithet is used of water in the plains of Argos P. V. 676 εὔποτον Κερχνείας ῥέος.

θελ. πῶμα and **πολύτεκνοι** are to be joined in sense, since it is the drinking of the water that produces the fecundity.

998. **ἐπίδοι** κ.τ.λ. V. sup. 123. As **οἰκτίζομαι** generally means to "bewail", "utter a piteous cry" (cf. Eum. 515 τάχ' ἂν οἶκτον οἰκτίσαιτο), and as στόλον seems to be somewhat bare without an epithet or pronoun-adjective (τόνδε, ἡμέτερον &c.), while ἐπίδοι sufficiently *implies* favour, it is probable that **οἰκτιζόμενον** is the true reading.

999. **ὑπ' ἀνάγκας Κυθερείας,** *i. e.* through forceful lust, lit. "by Cytherean compulsion" = "by compulsion of Cytherea". Paley compares Διομήδεια ἀνάγκη of Ar. Eccl. 1029. The formation is much the same as that of *e.g.* βίῃ Ἐτεοκλείῃ (*i.e.* = ὑπὸ Κυθερείας ἀναγκαζούσης).

1001. The Greek moral code did not embrace love of enemies (v. Plato Rep. 332 D), and, as Hermann remarks, "quod a se alienum esse cupiunt inimicis imprecantur". Cf. Prom. V. 864 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις, P. V. 972. See note on *v.* 351.

1002. Anxious to avoid the φθόνος of Cypris, which might be provoked by *vv.* 999 sq., the other ἡμιχόριον hastens to add "this our song is indeed not regardless of Cypris: we pay all homage to her when she comes accompanied by her charms and dalliance".

ὅδε, *i.e.* **ὁ ἡμέτερος**, the **θεσμός** being the **μέλος** of *v.* 991. ὁ τοῦ ἡμετέρου ὕμνου νόμος Schol. Though νόμος is common, θεσμός is rare. Yet cf. Pind. Ol. VII. 88 ὦ Ζεῦ...τίμα ὕμνου τεθμὸν Ὀλυμπιονίκαν.

εὔφρων, "well-meaning", *i.e.* towards Aphrodite.

1003. **δύναται** κ.τ.λ. might be translated either (1) "her power, equally with that of Hera, approaches nearest to the power of Zeus": or (2) "she along with Hera has influence most near to Zeus", *i.e.* she has the ear of Zeus. The latter is much the better. δύναται "possesses

τίεται δ' αἰολόμητις
θεὸς ἔργοις περισέμνοις·
μετάκοινοι δὲ φίλᾳ ματρὶ πάρεισιν
Πόθος, ᾇ τ' οὐδὲν ἄπαρνον τελέθει θέλκ-
τορι Πειθοῖ· δέδοται δ' Ἁρ-

coniectura opus. 1005 ἐπὶ σεμνοῖς M. περισέμνοις scripsi. 1006 δ' αἱ φίλαι M. δὲ φίλαι Par. corr. Bothe. 1007 τ' M. ᾇ τ' Wellauer. θεακτορι M, corr. Bothe. 1008 πιθοῖ M. πειθοῖ cod. Par. Πειθώ Haupt.

power" used absolutely (=*μέγα δύναται*) as in the phrase *οἱ δυνάμενοι*. Cf. Hdt. VII. 5 *δυνάμενος παρ' αὐτῷ μέγιστον Περσέων*, Eum. 950 *μέγα δύναται πότνι' Ἐρινὺς παρά τ' ἀθανάτοις τοῖς θ' ὑπὸ γαῖαν*. In the theology of Aeschylus Zeus is supreme sovereign. Here Cypris and Hera are most influential in his court. **Διὸς ἄγχιστα** is of local position or relation of intimacy, and the whole approximates to *μέγιστον δύναται παρὰ Ζηνί*. Zeus is susceptible to the persuasions of love.

1004 sq. = "But though we pay her homage, we claim that the crafty goddess is not honoured by conduct like that of Aegyptus' sons. It is not forced unions that please Aphrodite, but *εὐνὴ* with *φιλότης*".

ἔργοις, "rites", a common term in this connection. Cf. *φιλοτήσια ἔργα* Od. XI. 246, also called *ἔργα Ἔρωτος, Ἀφροδίτης, Κυπρογενοῦς* &c. The notion of *sacred* rites is here prominent (cf. *ἔρδειν*, *operari*, *facere*). Hence the adjective.

περισέμνοις. The dative with **ἐπὶ** seems to have no place in the context. **περι-** = "very". For interchange of *περὶ* and *ἐπὶ* v. Cobet, Var. Lect. 2nd edit. pp. 278 sqq.

The epithet **αἰολόμητις** to mark that the "wiles" in question are wanting in the present case.

1006 sqq. "And Yearning and Persuasion always go hand in hand with Cypris; yet here we do not yearn, nor they persuade".

φίλᾳ, to add to the pleasing picture. With this compare the description of Aphrodite's cestus Il. XIV. 216 *ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀαριστὺς | πάρφασις, ἥτ' ἔκλεψε νόον πύκα περ φρονεόντων*.

θέλκτορι. For the masculine form cf. *τύχη σωτήρ* Ag. 664. The dative **πειθοῖ** is a rare attraction. Yet cf. Od. I. 69 *Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, | ἀντίθεον Πολύφημον*.

1008 = "And not only Yearning and Persuasion play their part, but Music too and the whispering dalliance of the Loves have their office allotted by the Queen, Aphrodite".

Aphrodite administers her queenly powers by means of satraps who have their several functions (**μοίρας**). Music has one such *μοῖρα*, the Loves another. *μοῖρα* of an *office* Eum. 476 *αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον*, Eur. Bacc. 302 *Ἄρεώς τε μοῖραν μεταλαβὼν ἔχει τινά* (viz. Dionysus). In Cho. 238 Orestes has *τέσσαρας μοίρας*, viz. *πατρὸς μητρὸς ἀδελφοῦ ἀδελφῆς*. When Zeus (P. V. 229) *δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα καὶ διαστοιχίζεται | ἀρχήν*, each such division is a *μοῖρα* = "*provincia*".

The Scholiast's *ἡ ἁρμονία μετέχει τῆς Ἀφροδίτης*.

Ἁρμονίᾳ. According to the Hesiodic theogony Harmonia is the daughter of Aphrodite and Ares (Theog. 937). In Hymn. Apoll. 194 attendants of Aphrodite are *ἐϋπλόκαμοι Χάριτες καὶ εὔφρονες Ὧραι | Ἁρμονίη θ' Ἥβη τε*. Love and music have always been associated.

μονίᾳ μοῖρ᾽ Ἀφροδίτας
ψεδυρᾷ τρίβῳ τ᾽ Ἐρώτων.
ΗΜ. α'. στυφελώδεις δ᾽ ἐπιπνοίας κακά τ᾽ ἄλγη ἀντ. β'.
πολέμους θ᾽ αἱματόεντας προφοβοῦμαι.
τί ποτ᾽ εὔπλοιαν ἔπραξαν
ταχυπόμποισι διωγμοῖς;

1009 Ἀρμονίας μοῖρ᾽ Ἀφροδίτᾳ Hartung. 1010 ψεδυρα (θ above) τρίβοι M. ψεδυρᾷ τρίβῳ Klausen. Possis τριβῇ, nemo enim nescit saepissime in codd. confundi η et οι. ψεδυραὶ τρίβοι Scaliger. ψεδυροστιβῶν τ᾽ Ἐρώτων H. Voss. 1011 φυγάδες δ᾽ ἐπιπνοίαι M. ἐπιπνοίας Turnebus. φυγάδεσσιν δ᾽ ἔπι ποινὰς Burges, Zakas. φυγάδεσσιν δ᾽ ἔπι ποιναὶ Marckscheffel. φυγάδας δ᾽ αὖτ᾽ ἐπιπνοίας Scholefield. ἐπιπλοίας C. G. Haupt. Meum subter defendi. 1013 ὁπότ᾽ Paley.

1010. **ψεδυρᾷ τρίβῳ.** Hesychius has *ψεδυρός· ψιθυρός*. *τρίβος* and *τριβή* occasionally overlap each other in use. Thus in Ag. 197 *τρίβῳ* = *τριβῇ* 'delay' and in Ag. 391 = *τριβῇ* 'rubbing'.

ψ. τρίβῳ Ἐρώτων for the personal **Ἔρωσι μετὰ παιδιᾶς ψιθυρίζουσι.** The terms *ὄαρος* and *ὀαρίζειν* are particularly used of the converse of lovers. The Scholiast's naïve remark *ψευδὴς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἐρῶντες* seems to shew that he connected *ψεδυρᾷ* with *ψυδρᾷ* and *ψύθος* (= *ψεῦδος*).

The plural **Ἔρωτες** like 'mater *Cupidinum*' of Horace. With the sense generally cf. Hor. Od. I. 2. 33 Erycina ridens, | Quam Iocus circum volat et Cupido.

1011—1013. This *ἡμιχόριον* gives utterance to despair: "yet I fear they will be victorious and gain their end...".

φυγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας = "blasts" (cf. *ἐπίπνοιαι χειμεριναὶ* Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". *ἐπινοίας* is less poetical. Cf. S. c. T. 343 *μαινόμενος δ᾽ ἐπιπνεῖ λαοδάμας μιαίνων εὐσέβειαν Ἄρης*, and Soph. Ant. 136 *μαινομένᾳ ξὺν ὁρμᾷ βακχεύων ἐπέπνει*. Judging from **αἱματόεντας** and **κακὰ** the noun should be accompanied by an epithet, which is hidden in *φυγάδες*. **στυφελώδεις** seems well suited to the purpose. *στυφελίζειν* = 'maltreat'. *στυφελός* in the sense of 'harsh' Pers. 80. *στυφελιγμός* = 'ill-treatment' in Ar. Eq. 537 *οἵας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς*. *στυφελώδης* = 'stubborn' or 'rude', and from ϹΤΥΦΕΛΩΔΕΙϹ to ΦΥΓΑΔΕϹ, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus ΤΥΦ became ΦΥΓ by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question **τί ποτ᾽...**, which the Scholiast rightly explains by *δέδοικα, ὅτι εὐπλοίας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχωσι*. The fear is exactly that of *vv.* 713 sqq.

For **ἔπραξαν** v. sup. 753.

ΗΜ. β'. ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.
Διὸς οὐ παρβατός ἐστιν μεγάλα φρὴν
ἀπέρατος. μέγα λῴων
δὲ γάμων ἅδε τελευτὰ
προτερᾶν πέλοι γυναικῶν.
ΗΜ. α'. ὁ μέγας Ζεὺς ἀπαλέξαι στρ. γ'.

1016 *παραβάτας* M, corr. Askew. 1017 *ἀπέραντος* Pauw. *μετὰ πολλῶν* et editt. *μέγα λῴων* scripsi, quamquam et *μάλα πολλῶν...προτέρα πέλοι* possis. 1019 *προτέραν πέλοι* M. *προτερᾶν πέλει* Bothe. *πρόπαρ ἂν* Oberdick.

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. **οὐ παρβατός ... φρὴν ... ἀπέρατος.** For **παραβατός** cf. Soph. Ant. 874 *κράτος δ' ὅτῳ κράτος μέλει παραβατὸν οὐδαμῇ πέλει*, "not to be thwarted". **ἀπέρατος.** There is no escaping from (cf. *ἀπέραντον δίκτυον* P. V. 1078) or getting beyond (*ἀπέρατος ποταμός* Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's *ἀπέραντος* "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 *τό γε μόρσιμον οὐ παρφυκτόν.*

1017—1019. The Scholiast has the note *μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται*, from which it appears that he took **πέλοι** as potential $=$ *πέλοι ἄν*. Kruse thinks **ἂν** of *v.* 1015 may continue its influence to *πέλοι*, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable **-αν** of **προτερᾶν** (quasi *προτερ' ἂν*). Paley makes *πέλοι* a wish, "may the end of this marriage be to us as it has been to many women before us", *i.e.* "a subject of apprehension at first, but happily escaped". To which it may be answered that *γάμων τελευτά* implies consummation of the marriage, and that *πέλειν μετά τινος* in this sense is an expression which requires support. Another rendering (open to the last objection) is that of Haupt, *ἅδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν*, and there is supposed to be an allusion to the crime of the Lemnian women, *i.e.* "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is *μάλα πολλῶν...προτέρα πέλοι* "may this marriage be *preferable* to *very many* marriages of women (in time past)". It seems necessary to join **τελευτὰ** to **γάμων**: cf. Ag. 745 *ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς.*

But better still is **μέγα λῴων** ($=$ *πολὺ* **λῴων**)..."may we have far better fortune than women ere now have had", *i.e.* "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is **ἅδε γ. τ. πελ. μέγα λῴων προτερᾶν γυναικῶν**, where *προτ. γυναικῶν* is put by the usual brachylogy (cf. *κόμαι Χαρίτεσσιν ὁμοῖαι*) for "the *marriages* of former women".

προτερᾶν, *i.e.* **τῶν πρὸ τοῦ**, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". **ὁ μέγας**, "*that* great Zeus". The article and epi-

γάμον Αἰγυπτογενῆ μοι.
HM. β'. τὸ μὲν ἂν βέλτατον εἴη.
σὺ δὲ θέλγοις ἂν ἄθελκτον.
HM. α'. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.
HM. β'. τί δὲ μέλλω φρένα Δίαν — ἀντ. γ'.
καθορᾶν, ὄψιν ἄβυσσον;
μέτριον νῦν ἔπος εὔχου.
HM. α'. τίνα καιρόν με διδάσκεις;
HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.

1023 θέλγεις ἀναθέλκτον M. Veterem correctionem commemorat Stephanus.

thet are prompted by the power ascribed in *v.* 1016 sq.

1021. **Αἰγυπτογενῆ**, with emphasis. No *γάμος* could be more grievous.

1022. **τὸ μὲν ἂν** *κ.τ.λ.* "that (**τὸ = τοῦτο**) would indeed be best". *ἡμιχ. β'* is of course as little inclined to the marriage as *ἡμιχ. α'*, though more resigned to fate. Both order and sense are against taking **τὸ** with **βέλτατον**. The separation of article from noun is not an insuperable difficulty, yet **τὸ μὲν** is instinctively suggestive of an independent value and of a **τὸ δὲ** ("on the other hand") to follow. The speakers do not anticipate "the best", nor is it, with Greeks, part of fatalism or of pious resignation to say "it will be for the best". Hence the following words **σὺ δὲ** *κ.τ.λ.* "but all your prayers cannot alter what Zeus has decided".

1023. **ἄθελκτον.** Not **πρᾶγμα** (as Paley), but **Δία.** The meaning is not "cruel", but "immovable". Cf. P. V. 34 *Διὸς γὰρ δυσπαραίτητοι φρένες. Ibid.* 184 *ἀκίχητα γὰρ ἤθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.*

1024—1029. *α'.* "You speak of fate as if our prayers could not affect it: you are very confident: but you do not know how the future is determined".

β'. "No! who am I to behold the will of Zeus working in the depths of his unfathomable mind? Do not go too far".

α'. "Too far? you would, it seems, be my teacher: pray, teach me the true limit".

β'. "The limit is, in regard to the gods, as in other things, '*μηδὲν ἄγαν*'".

1026. **ὄψιν ἄβυσσον.** Cf. *vv.* 82—84. The accus. in apposition to the sense.

1027. **μέτριον ἔπος εὔχου = μέτρον φυλάσσου ἐν τοῖς ἔπεσιν ἃ εὔχει.** Paley appositely compares with this and the following **καιρὸν** Hes. Opp. 694 *μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος,* and Pind. Ol. XIII. 47 *ἕπεται ἐν ἑκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.*

καιρός is the exact point which marks the limit of the measure.

εὔχου. Importunate and querulous appeals to heaven may result in *φθόνος.*

1029. **ἀγάζειν**, formed from the same base as *ἄγαν* (an old accusative). The Scholiast explains *λίαν ἐξετάζειν*, rightly, so far as *λίαν* is concerned. The explanation of Hesychius *ἀγανακτεῖν, βαρέως φέρειν* is not possible here. A *καιρός* is to be stated, and *μὴ ἀγανακτεῖν* is not a *καιρός*. The allusion to the proverb *μηδὲν ἄγαν* is manifest. Theognis (who is a name for the collected gnomic wisdom of Greece, and who was very familiar to Aeschylus) has (*v.* 401, quoted by Paley) *μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.* Aeschylus refers to the maxim, P. V. 72, 327, S. c. T. 35, 246, Fr. 155.

ΧΟ. *Ζεὺς ἄναξ ἀποστέγοι* *στρ. δ'.*
μοι γάμον δυσάνορα
δάϊον, ὅσπερ Ἰὼ
πημονᾶς ἐλύσατ' εὖ
χειρὶ παιωνίᾳ κατάστασιν

1030 *ζεῦ* M, corr. Robortellus. *ἀποστεροίη* M. *ἀποστέγοι μοι* scripsi. *ἀποστρέφοι μοι* Hartung. 1031 *γάμου* M, recte cod. Par. 1034 *χ. παιωνίαι κατασχέθων* M. *κατάσχετον* Weil. *καταστροφὰν* Hermann. Vide adnot.

1030 sqq. As a new metre and a concluding prayer, this should be given to the whole Chorus, who join in a *μέτριον εὖγμα.*

ἄναξ implies power on his part, submission on theirs.

ἀποστεροίη of MSS., of which Weil says "dubitationem movet verbum *ἀποστερεῖν* insolentius usurpatum", should be spoken of in stronger terms. *ἀποστερεῖν*, the opposite of *ἀποδιδόναι*, is to hold back from a person that to which he has a claim. No sense could be more unsuitable here. **γάμον** of cod. Par. is a trace of the true reading, **γάμου** being a natural adaptation after **ἀποστεροίη** had once been written. **ἀποστέγοι** 'defendat' is nearer and stronger than *ἀποστρέφοι*: cf. S. c. T. 234 *δυσμενέων δ' ὄχλον πύργος ἀποστέγει.* It also recalls *ἀπαλέξαι μοι* of *v.* 1020. From *ἀποστε*ΓΟΙΜΟΙ *μοι* was lost and the proper optative form *ἀποστεροίη* was written after the corruption to *ἀποστεροῖ.*

1032. **ὅσπερ**, clearly better than *ὥσπερ*: "that *same* Zeus who did the one, can do the other".

1033. **ἐλύσατο**, the middle, because he acts in his own cause. It was Hera who brought the trouble on Io, as against Zeus, so that he is in a manner identified with Io in the case. One who has captured, or who has power without concern or effort, *λύει*, but one who seeks and compasses a deliverance *λύεται.* Thus Heracles (Hes. Th. 528) *Ἰαπετιονίδην ἐλύσατο δυσφροσυνάων.* Prom. V. 235 *ἐξελυσάμην βροτοὺς | τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.* Cf. Dem. de F. L. § 353 *τοὺς αἰχμαλώτους οὔ φησι Φίλιππος ἐνθυμηθῆναι λύσασθαι* ("to *get* (or *have*) them set free").

1034. **κατασχέθων** of M apparently contains a noun or adjective dependent on **κτίσας** (=*ποιήσας*). Hermann's *καταστροφὰν* resembles *v.* 118 *τελευτὰς... πατὴρ πρευμενεῖς κτίσειεν*, but does not suit this place so well as that expression suits its context. Weil's *κατάσχετον κτίσας* is supposed to =*κατασχεθὼν* 'malum sistendo', but would rather suggest "making her *possessed*" (cf. *κατάσχετος δαιμονίῳ πνεύματι* Dion. Hal. I. 31), *i.e.* by his divinity in the shape of a divine conception. But the right word is probably **κατάστασιν**='restoration', a word used in a medical sense. In Sext. Emp. M. VII. 404 *κατάστασις* is opposed to *μανία*, which is exactly the sense required here. Cf. *vv.* 553 sqq. and P. V. 848 *ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα | ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.* *κατάστασις* is opposed to *διαφθορά* Plat. Phileb. 46 C *ὁπόταν ἐν τῇ καταστάσει τις ἢ ἐν τῇ διαφθορᾷ τἀναντία ἅμα πάθη πάσχῃ, ῥιγῶν ποτε θέρηται καὶ θερμαινόμενος ψύχηται.* In P. V. 673 Io says of herself *εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι*, a state which in *v.* 643 she calls *διαφθοράν.* In connection with **παιωνίᾳ** the correction approaches to certainty.

εὐμενεῖ βίᾳ κτίσας.
καὶ κράτος νέμοι γυναι- ἀντ. δ'.
ξίν· τὸ βέλτερον κακοῦ
καὶ τὸ δίμοιρον αἰνῶ,
καὶ Δίκᾳ δίκας ἕπε-
σθαι ξὺν εὐχαῖς ἐμαῖς λυτηρίοις
μαχαναῖς θεοῦ πάρα.

1035 εὐμενῆ βίαν κτίσας Valckenaer. "Fortasse βίᾳ θιγών" Wecklein. (Mallem βίᾳ θιγᾶς et κατασχεθών.) 1038 καί τε δίμοιρον M, corr. Robortellus. Ceterum κακῶν H. Voss. καὶ τόδ' ἄμοιρον Burges. 1039 δίκα δίκας M, corr. Heath. δίκα δίκας ἕπεσται Conington. 1040 λυτηρίους rec. 1041 μηχαναῖς M,

1035. **εὐμενεῖ βίᾳ**, a slight oxymoron. See on ἀπημάντῳ σθένει v. 555.

1037 sq. A crux. **τὸ βέλτερον κακοῦ** is illustrated by Il. XVII. 105 κακῶν δέ κε φέρτατον εἴη Cf. note on v. 13 κύδιστ' ἀχέων, Cic. de Off. III. 1 ex malis eligere minima, Aristot. Eth. II. 9 τῶν μὲν ἀγαθῶν ἀεὶ τὸ μέγιστον, τῶν κακῶν δὲ τοὐλάχιστον αἱρεῖσθαι. In all these the superlative and the plural are used, here the comparative and the singular. Weil objects to taking **κακοῦ = κακῶν** and renders by the rather obscure 'eventum si non secundum at *adverso praestantiorem*'. But it is not difficult to take **κακοῦ** as partitive gen. of a collective noun and **τὸ βέλτερον** as "the better part". "If evil (not 'evils') lies before us, it may come in a worse or a better form, and I am content if I meet with but its better form". **τὸ δίμοιρον** has always been wrongly explained as "half", or by Stanley as "et quasi temperatam ex ambobus Iovis doliis". (Il. XXIV. 527.) Rather **δίμοιρος** = 'having a double share', (or a share of two to one as compared with the other sharer). Hence διμοιρία = ⅔ (Dion. Hal. VIII. 77) and ἐπιδίμοιρος = 1⅔. δίμοιρος is the adjective for τὰς δύο μοίρας ἔχων. The Scholiast recognised this sense of ⅔ when he wrote ἡδέως ἔχω τὸ δίμοιρον τῶν κακῶν σὺν ἑνὶ ἀγαθῷ, ὅ ἐστι ἀπαλλαγῇ τοῦ γάμου. Πίνδαρος "ἓν παρ' ἐσθλὸν σύνδυο δαίονται πήματα βροτοῖς ἀθάνατοι" (Pyth. III. 81). The explanation is however wrong in other respects.

In saying "I am content (**αἰνῶ = στέργω**, ἀγαπῶ) with the better form of evil and with two parts out of three" the Chorus means two shares of good to one of evil. κακοῦ should not be supplied with τὸ δίμοιρον. The expression was no doubt proverbial and = "to get what one can, if one cannot get the whole". So long as their lot is rather better than worse they are content to accept fate.

1039. **αἰνῶ** continues with the clause of **ἕπεσθαι**. "And I am content that **δίκαι** should accompany **δίκη**", *i.e.* "that judicial award should be given to the side on which Justice is": Judgment does not always side with Justice. δίκαι in the same sense as that of δίκας διδόναι, λαμβάνειν, αἰτεῖν, ἐπιφέρειν κ.τ.λ.

1040. Construe **ἕπεσθαι λυτηρίοις μαχαναῖς** (through means of deliverance. **θεοῦ πάρα** (sought from, or sent by, heaven) **ξὺν εὐχαῖς ἐμαῖς** (by help of my prayers). **ἕπεσθαι θεοῦ πάρα**, **ἕπ. λυτ. μαχαναῖς**, **ἕπ. ξὺν εὐχαῖς** are all welded together. **ξὺν** denotes that though the prayers may not be the cause yet they can help. This approaches to instrumentality. S. c. T. 885 διήλλαχθε σὺν σιδάρῳ. Pers. 755 πλοῦτον ἐκτήσω σὺν αἰχμῇ.



Walker & Boutall sc.

THE SUPPLIANT MAIDS

OF

ÆSCHYLUS.

Chorus of Danaids.

ZEUS, the suppliant's God, look kindly on our company, which took ship from the dunes of finest sand that edge the mouths of Nile. Though we have quit the land of Zeus, whose pastures blend with Syria, yet is our exile no outlawry for deed of blood laid on us by public ban; but ourselves have wrought it, to escape the suit of men, abhorring unblest bridals with Aegyptus' sons.

Danaus our sire, chief in our counsels and leader of our cause, chose for his move herein, as the noblest thing to suffer, to flee amain across the ocean wave and make for Argos' shore. For thence hath grown our race, claiming its line from the caressing of the gnat-tormented cow and from the onbreathing of Zeus.

To what kindlier land than this then could we come, with none but these poor suppliants' weapons in our hands, boughs wreathed with wool?

O realm, O earth and water white: ye gods on high, and ye nether powers of heavy vengeance who fill the tombs; and Zeus, Deliverer over all, house-ward of godly men, welcome with this land's pity a band of suppliant womenkind; but the wanton swarm of males born of Aegyptus drive ye, swift ship and all, to the deep, ere they tread upon this silted strand. And there let them meet with thunder and lightning and rain-fraught winds on a wild sea, and perish through the wintry buffets of the storm, ere ever they lay their grasp on us, their cousins, and ascend unwilling beds whereto Right says them nay.

And now I call to our succour from over sea the calf begotten of Zeus, the flower-browsing son of that cow, the mother of our line, by the onbreathing of Zeus, and by his caressings,—in name whereof a fated life was being brought to pass, so that she fitly bare an "Epaphus."

To him I now appeal here, whereabouts our prime mother browsed the grass; and recounting that earlier tale of suffering, I shall both for the nonce shew proofs firm and sure, and yet others of like sort, though unforeseen, shall speedily appear. Aye, in length of time shall truth be known.

Now if it chance that hard by some native of this land is noting the sound of birds, when our plaint of supplication meets his ear he will fancy he hearkens to the voice of the wailing Daulian, Tereus' wife, the hawk-chased nightingale, who, weeping beneath the green leaves, mourns for her life of homelessness and weaves the story of her child's end, how by her own hand he perished, the victim of a cruel mother's wrath.

Even so am I too fain to lament in Ionian strains, fretting this tender cheek that Nile hath ripened, and this heart that hath known nought of tears. And I cull the bitterest sighs, as I brood upon my fears that there is no man to champion this flight from that far-off land.

But, O gods of birth and race, see ye well that right be done, and give ear. Grant not to youthful lust to find unrighteous consummation, but straightway spurn all wantonness, and bring to happy pass such wedlock as is right. Even they who flee hard-pressed from war have their altar, which shields the fugitive from harm through awe of heaven.

Well and right truly hath the saw been said "The desire of Zeus is past pursuing." For himself all things are in the light, though from mortal folk he shroud them in black darkness.

And whensoever it is decreed by nod of Zeus that a thing be brought to fulness, it falls not prostrate, but on its feet. Yea, through thicket and shadow stretch the paths of his devices, that no thought can spy them out.

From the high towers of their hopes he hurls mankind to utter ruin, and none armeth to violence that toilless strength of gods, from whom he doth not forthwith exact the penalty of his pride, e'en though he be one who sits upon the awful seats.

So on human outrage may he look, and behold how once more the old stock grows young through lust of us, how it hath budded forth with froward thoughts, and how 'tis driven by the unceasing goad of a mad intent—a mischief and a mock, with sorrow in its train.

Crying in strains thus skilless and untuned, now shrill, now deep,

and blent with falling tears, so like (alack! alack!) to the dirge of death, though yet I live I pay mine own meed of mourning. I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

To the gods are paid abounding sacrifice and worship, when all proves well, whenso the gale of death abates. Alas! alas! perplexing toils! Whither away will this wave carry me?

I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

Thus far the oarblade and the bark, whose flax-sewn build kept out the sea, brought me upon my way unvexed by storms, thanks be to the winds: and I am well content. But what the issue, now upon the land? May our all-seeing sire bring it forthwith to gladsome pass, that, unwedded and unlorded, I, seed of his spouse august, may escape the embrace of man.

May the Daughter of Zeus, maid minded to chastity, look on like-minded me. For Opis' sake she foiled unholy lust; so may she foil this chase of me, and come, a virgin, to a virgin's rescue, that, unwedded and unlorded, I, seed of Zeus' spouse august, may escape the embrace of man.

Or, if these will not, into the sun-loathed courts, unto the nether Zeus, the all-hospitable Zeus of the departed, will we come with our suppliant boughs: for we will hang to death, if the gods of Olympus will not grant our prayer.

Ah, a searching vengeance from the gods punisheth thee, Io! Well I know the jealousy of the consorts who dwell in heaven: for from a stubborn wind will come a troubled sea.

And then with no just plea will Zeus meet the charge, that, having set at nought the child of the cow, his own creation of yore, he now holdeth his countenance aloof from his offspring when they pray. Yet, though high aloft, he heareth full well when men cry to him.

Ah! a searching vengeance from the gods punisheth thee, Io! Well I know the jealousy of the consorts who dwell in heaven: for from a stubborn wind will come a troubled sea

Danaus. Children, ye must be prudent, and prudent have ye found your trusty old father as your ship's captain. And now on land also I am ready to take forethought and be your guard, if ye write my words on your mind's tables.

I behold dust, voiceless harbinger of a host whose axles are yet

unheard in the naves of the wheels. And I perceive a throng of shield-men and wielders of the spear, with horses and rounded chariots. Perchance the lords of this land have learned of us from messengers and are coming to look on us themselves.

But whether with harmless intent or whetted with savage wrath the host drives onward in this array, 'tis alike wiser, girls, to come and seat yourselves at the mound of these gods of festival. An altar is stronger than a castle,—a shield invulnerable.

But hie ye, and holding in solemn form in your left hands your white-wreathed suppliant wands, sacred symbols of Zeus the merciful, return the strangers words of piteous lament and need, as beseemeth aliens, telling plainly the story of this flight, how it is free from guilt of blood. And, before all, let there attend upon your utterances nought of boldness, and let nought of wantonness go forth from your countenances downcast in modesty; but let your eyes look stedfastly. And be not forward nor contrariwise lagging in speech: the race that dwelleth here is exceeding prone to displeasure. And mind thee to be submissive, being as thou art, a helpless outcast alien: for it beseemeth not weaklings to be bold in speech.

Chorus. Father, prudent is thy counsel, and prudent they who hear it. I will take heed of these thy sage behests, to remember them: and may Zeus, who begat us, behold!

Dan. Tarry not, but make sure of your means of help.

Chor. This moment would I fain be seated near thyself.

O Zeus, have pity on our griefs, ere yet we are undone!

Dan. May he behold indeed with propitious eye. If he but will it, the issue will be well. Now call ye also on yon son of Zeus.

Chor. We call upon the sun's preserving beams, on pure Apollo, who, though a god, was exiled once from heaven. Knowing what this portion is, he will haply feel for mortal kind.

Dan. May he in truth feel for us, and stand readily at our side.

Chor. On which other of these deities shall I further call?

Dan. Here I behold the trident of the lord of Isthmus.

Chor. Well did he bring us on our way, well may he receive us into the land!

Dan. Here too is Hermes, after the manner of the Greeks.

Chor. May he, thus met, be herald of good tidings!

Dan. Adore the common altar of all these powers, and on holy ground sit, like a flock of doves, in dread of hawks like-plumaged—the kinsmen who are your foes and polluters of the race. If bird prey on

bird how can he be pure? And how, if one wrest unwilling bride from unwilling sire, can he find purity?

Nay, not even when dead in Hades will he be arraigned in vain for such a deed. There also, as men tell, another Zeus holds among the departed a last judgment on misdeeds. Beware and answer yon leader in such wise that your cause may win the day.

King (*entering with attendants*).

Whence and what manner of company is this we greet, clad in foreign garb and bedizened with barbaric robes and fabric of fine woof? For this attire is not the Argive dress of woman, nor yet from any part soever of Hellas. And how ye found courage to come boldly to this land, without so much as a herald, and all unfriended, without a guide—this calleth for wonder. I see indeed that wands after the manner of suppliants lie by your sides before the gods of festival: in this only will a Grecian land content itself with mere surmise. And for the rest, it were but right to guess and guess again, if there had been no speaking voice to instruct with certainty.

Chor. Touching our attire thy words are words of truth, but how shall I for my part speak to thee? As to a commoner, or the spokesman who beareth the sacred wand, or as the first man of the realm?

King. For that matter, answer on; and, speaking to me, speak with all assurance. For I am son of Palaechthon the earthborn, Pelasgus, chieftain of this country. And after me, its king, doth the race that enjoys this land bear fitly the name of Pelasgians. Over all the soil where-through passes the Haliacmon do I hold sway, on the side towards the setting sun: and in my borders I embrace the land of the Perrhaebi, and the further side of Pindus near to the Chaonians, and the mountains of Dodona: while 'tis the sea's liquid boundary that cuts short my rule. From these borders hitherward do I hold sway.

This our standing-ground of the Apian land itself hath long borne that name in memory of an olden leech. For Apis, seer-leech son of Apollo, came from Naupactus on the other shore, and thoroughly purged this land of deadly beasts, which Earth, befouled by taints of ancient deeds of blood, made to spring up in her stepmother's mood—a baleful fellow-brood of serpents. From these curses Apis wrought cures of simples and of charms to the full content of the Argive land, and earned for himself by way of meed mention in its prayers thereafter.

But now my say is said; let one of you in turn declare your birth, and let the telling be to the point and clear. Our people brooketh not a speech of length.

Chor. Our tale is brief and clear. Argives do we claim to be by birth, the seed of a cow of noble offspring; and the truth of every word will I clinch fast with evidence.

King. Stranger women, to my ears your tale passeth belief, how such a race as I see in you can be of Argos. Nay: for ye are more like to women of Libya and in no wise to women of our people. The Nile too might foster such a plant, and the Cyprian impress hath been stamped to the life on your female forms by the males who wrought them. And women of such sort do I hear there are, wanderers, who have camels for their steeds and ride on pillions over the land that neighbours the Aethiopians. And if ye had been armed with the bow I should assuredly have guessed that ye were the menless flesh-fed Amazons. But instruct me further, that I may the better know how your stock and blood is Argive.

Chor. Do men say that of yore there was in this Argive land a certain Io, temple-ward of Hera?

King. Such there was in very truth and the tale spreads wide.

Chor. And does the saying also go that Zeus was stung with love of her?

King. Aye, and the matter was no secret from Hera's counter-workings.

Chor. What then was the issue of this royal feud?

King. The goddess of Argos transformed the woman to a cow.

Chor. And doth not Zeus come nigh to gain her, being a fair-horned cow?

King. So they say: in the fit likeness of a bull.

Chor. And thereupon what doth Zeus' stubborn consort?

King. She set the all-seeing one to stand watch over the cow.

Chor. What all-seeing herdsman of a single charge was he?

King. Argus, the son of Earth, whom Hermes slew.

Chor. What other evil wrought she there against the hapless cow?

King. A persecuting ox-fly, that suffered her not to rest.

Chor. "Oestrus" they call him, who live beside the Nile.

King. What? did he drive her thither? And was the chase so far?

Chor. Yea: all thine answers fit closely to my story.

King. And did she in sooth come to Canobus and as far as Memphis?

Chor. Aye, and there Zeus engendereth issue with caresses of his hand.

King. Who then is he who boasts himself the cow's Zeus-begotten calf?

Chor. Epaphus, so named with truth from the laying on of his hands.

[*King.* And who was born of Epaphus?]

Chor. Libya, who reaps the fruit of the largest share of earth.

King. What offshoot of hers hast thou yet further to name?

Chor. Belos, who had two sons and was this my father's father.

King. Tell me now this your sire's most sapient name.

Chor. Danaus: and he hath a brother with fifty sons.

King. Tire not to disclose to me the name of him also.

Chor. Aegyptus. And now that thou knowest my olden stock, I pray thee deal so as to champion a company which is Argive.

King. Verily meseemeth that of old ye have part in this land. Yet how did ye tear yourselves from the house of your fathers? What blow of fortune befel?

Chor. King of the Pelasgians, of shifting hue are human woes, and nowhere might'st thou find sorrow of the self-same plume. For who e'er thought to come in this sudden flight to Argos, our kith and kin of old, through loathing unblest wedlock there in Egypt?

King. Tell me what prayer ye make by these gods of festival, holding those white-wreathed fresh-plucked boughs.

Chor. That I may not be made a thrall to the house of Aegyptus.

King. And what thy reason? Hate? Or the unholiness of the thing?

Chor. Nay who would buy their lords among their kin?

King. By such a choice men's strength waxeth greater.

Chor. Aye; and when things fare ill, 'tis but a trifle to put away a wife.

King. What then can I? How can I be conscience-clear toward you?

Chor. By surrendering us not again at the demand of Aegyptus' sons.

King. A serious charge i' faith! to take upon us the peril of a war.

Chor. But Justice—she protects her champions.

King. True, if I had borne a part in the matter from the first.

Chor. Let the helm of thy state thus bewreathed awe thee!

King. I shudder to behold this sanctuary thus shaded o'er.

Chor. Aye: heavy indeed is the wrath of Zeus, the suppliant's friend.

Son of Palaechthon, hearken to me with kindly heart, lord of the Pelasgians. Look upon me, the suppliant outcast, running to and fro like a heifer hunted of wolves upon a precipice, where, trustful in his aid, she lows to tell the herdsman of her grief.

King. I see this throng of gods of festival nodding assent beneath their shade of fresh-plucked boughs. May this your cause bring no mischief to the city whose kinship ye claim; and may no feud arise from some source unforeseen and unforestalled; for of such troubles our state stands in no need.

Chor. Yea: may Justice, the suppliant's aid, daughter of apportioning Zeus, look on this flight, that it bring ill to none. But do thou, of old experience though thou art, learn from one of younger birth. In paying heed to the suppliant thou would'st be paying such sacrifices as are the best that a holy man can lay upon the altars of oblation.

King. 'Tis not my house at whose hearth ye sit: and if the city is being stained with a common stain, in common be it the people's charge to work out the cure. For myself, I will pledge no promise till I have made all the citizens to share herein.

Chor. 'Tis thou that art the city: 'tis thou that art the commonwealth. Thou, above question lord, dost rule the altar, hearth of the country, by thy undisputed nod, and upon a throne of undivided sway thou dost decide every matter. Beware pollution.

King. Pollution—if such there be—fall on my foes. But I know not how to aid you without harm. And yet it is no gracious thing to set these supplications at nought. Helpless am I, and fear possesses my soul, whether to act or not to act and to let fortune take her course.

Chor. Think of him who keeps watch from on high, guardian of harassed mortals who take refuge at their neighbour's hearth and obtain not their due of right. Verily, when Zeus is angered for his suppliant's sake, his wrath abideth unappeased by the wailings of the punished.

King. If the sons of Aegyptus are your masters by the law of your state, claiming to be nearest of kin, who would seek to withstand their right? Needs must that ye should plead according to your own country's laws, that they have no authority over you.

Chor. Nay; never may I come beneath the men's tyrant hand. Far as earth stretches beneath the stars, I set no bounds to my flight from this forceful wedlock. But do thou choose Justice on thy side and give judgment for that which is holy in the sight of heaven.

King. No easy matter this for judgment: choose not me for judge. For already I have said I cannot, for all my rule, do what ye ask, without my people's will: and never shall the folk say, if perchance some untoward thing befell, "Thou didst honour aliens and ruin thine own land."

Chor. Zeus, of whose blood we are, with balance nicely-poised o'erlooks both sides alike in this dispute, duly apportioning to the

wicked their wrong-doings and to the law-abiding their deeds of righteousness. When the scales are thus fairly poised why fearest thou to work me justice?

King. All need is there that, with searching gaze, not roving glance, the eye of deep pondering should go down into the depths, as salvage divers go, to find means whereby this matter may prove void of harm and end happily for the realm and for myself, so that warfare may not seize upon reprisals, and yet we may not surrender you from these your seats of sanctuary, and thereby bring on ourselves the baleful haunting of the all-destroying god of vengeance, who even in Hades leaves not his victim free, though dead. Think you there needs no pondering to save us?

Chor. Aye! Ponder; and justly and religiously befriend us, betraying not the fugitive whom an ungodly exile hath driven from afar. And see me not harried from this sanctuary of many gods, O thou that holdest full sovereignty of the land: but pronounce that the cause of the men is the cause of lewdness, and beware the wrath of heaven! Brook not to behold while, spite of justice, the suppliant is dragged from the images like a horse by the frontlet, and while rude hands are laid upon the damask of my robes. For know, that whichsoever end thou shalt bring to pass, it shall remain for thy children and thy house to pay the like return.

Consider well these things, that right may prevail as Zeus directs.

King. I have considered, and this is the evil coast whereon I am stranded. That I should take upon me a great war with either these or those is past all help—aye, clinched as fast as a ship's hull when the windlasses have braced it. I see no port where pain is not. When rich goods are cast forth in jettison, others may come by grace of enriching Zeus, and may fill with a new freight another and greater ship: and if a tongue have shot forth shafts beside the mark, one speech may prove the healer of another, being a soothing of anger and a counter-charm. But to find how we may shun the shedding of kindred blood, all need is there for us to offer earnest sacrifices, and for many victims to fall to many gods, in prevention of the woe. In very truth 'tis to my mischief that I am come into this quarrel: yet am I fain to prove skilless rather than learned in foretelling ills; and may my judgment prove amiss and all be well.

Chor. Hear the end of all these piteous appeals.

King. I hear. Speak on. It shall not escape me.

Chor. I have sashes and girdles that hold my robes.

King. And what of it? These are but woman's proper wear.

Chor. In these then, know, I find a fair means—

King. Say on! What speech is this thou art for uttering?

Chor. If thou give not this company some sure pledge whereon to stand—

King. What doth the expedient of thy girdlings effect for thee?

Chor. Whereby to bedeck these images with tablets of strange sort—

King. Thy speech is riddling, but tell me how thou meanest.

Chor. Forthwith to hang ourselves upon these gods.

King. I hear a threat that lashes at my heart.

Chor. Thou understandest now, for I have opened thine eyes to clearer vision.

King. Aye, and on many sides are troubles wherewith I cannot cope, and a multitude of ills comes upon me like a river. A fathomless and all impassable sea of misery ám I here launched upon, and nowhere is there a haven from distress. For if I meet not this your claim, ye threaten a pollution beyond the range of words. Yet if I take my stand before the walls and try the issue of battle with your kinsmen, Aegyptus' sons, surely it becomes a bitter price to pay, for men to stain the earth with blood for women's sake.

But yet we needs must hold in awe the wrath of Zeus, the suppliant's friend; for the fear of Him is mortals' highest fear. Do thou, aged father of these maidens, take straightway in thine arms boughs like to those, and lay them on other altars of the country's gods, so that all citizens may see the token of this suppliant appeal. And let no mention of me fall from thee; for the folk are quick to cast reproach upon their rulers. Perchance when your case is seen, one may take pity and hate the wickedness of the horde of males, while to yourselves the people may feel the more goodwill: for all men shew favours to the weaker cause.

Dan. Great store do we set by our good chance in finding a champion so compassionate and god-fearing. Yet send with me some of the native folk for escorts and for guides, that we may find where the city-gods have their altars at the temple fronts and their protecting seats, and that safety may attend our passage through the streets. The nature of our person is of different fashion; for Nile rears a race not like to that of Inachus. Beware lest boldness beget dismay. For ere now a man hath in error slain one who was a friend.

King. Go ye, my men; for the stranger speaketh well. Lead him to the altars of the town and to the sanctuaries of the gods. And ye

ıay not babble in the crossroads, how ye are leading this seafarer to t at the gods' hearths.

[*Danaus leaves the stage.*

Chor. To our father thou hast spoken and, as thou bidst him, let im go. But what of me? How shall I act? Where dost thou assign ecurity to me?

King. Your boughs leave where ye are, for token of your trouble.

Chor. Behold! I leave them, as thy hand and speech direct.

King. Move now about along this level lawn.

Chor. Why, how should an open lawn protect me?

King. Be sure we mean not to deliver you to birds of prey.

Chor. But what if to foes more hateful than fell serpents?

King. Fair be thy speech, who thyself art spoken fair.

Chor. Nay, no wonder that fear should make one peevish.

King. Yet the awe of kings ever transcends other fears.

Chor. Be it thine to cheer me, by deed of hand as well as words.

King. Nay! 'tis for no long time your father will leave you here alone. I myself go to call the people of our nation together, that I may make the citizens your friends, and to teach your father what manner of words he ought to speak. Stay, therefore, and with supplications prevail upon our country's gods to grant what ye desire, while I go to work what I have said: and may persuasion and prospering fortune attend us.

[*The King leaves the stage.*

Chorus. King of kings, most blessed of the blest and most absolute of absolute powers, all-happy Zeus, grant it and let it be. Shew a just loathing for the lustful men: drive them aloof and dash into the empurpled sea that black-built pest. But on the women's side look graciously upon our race and its ancient story, and recall the pleasant tale of our ancestress, the woman thou didst love. Deign to remember long ago, Io's caresser! 'Tis from Zeus we claim our line, and in this land our parent home.

Into the ancient footprints of our mother I betook myself, where the herdsman watched her as she browsed the flowers—into the pasturing lea whence Io, urged on and on by the fly, flees distraught, passing through many races of mankind, till, as she cleaves a passage through the billows, she divides the neighbour continents on either hand.

Then through the land of Asia she flies, throughout Phrygia and its sheep-grazed moors, and she reaches the city of Teuthras among the Mysians, and passes up the Lydian glens; then through the Cilician and Pamphylian hills she speeds into Aphrodite's land, a land filled with wheat and renowned for streams perennial and earth deep and rich.

And driven from side to side by the dart of the winged herdsman, she reaches the fertile demesne of Zeus, the snow-fed lea, whereon descends Typho in his might: and to the water of Nile, which no disease may touch, she comes, maddened by her disgrace and grief, and frantic with the pains of Hera's goad.

And the mortals, who then were indwellers of the land, felt their hearts quiver with pallid fear at the unwonted sight, beholding a creature weird and half-human, in part a cow, in part a woman: and they were amazed at the prodigy.

And then who was he that soothed the far-wandered harassed gnat-tormented Io?

'Twas Zeus, who rules in sole and ceaseless empire. By his gentle force and by his divine onbreathings she gaineth rest and lets fall the tears of shame and sorrow. And being filled in very truth with the ballast of Zeus, she bore a perfect child, whose life was long in full prosperity.

Wherefore all the fertile land cries "Of a surety this is the offspring of Zeus. For who could have cured the frenzies plotted by Hera's guile? Call this the deed of Zeus, and this his offspring, and thou wilt hit the mark right well."

Whom of the gods could I with reason call to a task more justly his? For thou, Lord, art our father, whose own hand first planted us. Remember olden days, great author, all-blissful Zeus, giver of prosperity.

For thou dost not sit beneath another's rule, holding the humbler sway a mightier grants thee. Thou holdest in awe no commands from a higher throne; and with whatsoever deed or word thy mind travaileth, thou canst prosper each alike.

Danaus re-enters from the city.

Danaus. Be of good cheer, children. The full and final decree of the citizens in their assembly is friendly.

Chor. Hail, envoy, to me the dearest bringer of tidings. Yet answer us only this. Whither tends the decision they have made? To what course does the people's mastering vote incline?

Dan. Thus did the Argives resolve with no dissent, but in such wise that my old heart grew young again:—for the air bristled with the right hands of all the people as they made this measure law—: "that we may settle in this land, free, unharried, safe from harm of man; and that none, native or alien, may drive us hence; and if he go on to offer force, any of these denizens who come not to the rescue shall be disgraced and banished from the realm." It was by speech like this

that the Pelasgian king worked on them in our cause: "I conjure you never to let the realm feed fat in aftertime a great grudge of the suppliant's God: for" he said "if a double defilement, from strangers and citizens at once, arise before the city, it is a monster whose maw no sufferings can fill." Hearing these words the Argive nation, waiting no crier's call, held up their hands and decreed that so it be. Yet, though 'twas the Pelasgians' king that gave the harangue its subtle bends and turns, 'twas Zeus who crowned it with success.

Chor. Come now, let us utter for the Argives a prayer for good, to requite their good to us. And may the stranger's God further indeed the thank-offering of a stranger's mouth, that it may reach the goal of full content.

Now, ye gods of heaven, hearken to my voice while I pour out my offering of prayer, that fire may never consume this Pelasgian city, nor lustful Ares raise through it his joyless shout, reaping a human crop in cornlands not his own. For they took pity on us, and their resolve was kind; and they respect the suppliants of Zeus, this pitiful flock. They sided not with the males, slighting the woman's cause; but they paid heed to the sure and vengeful wrath of Zeus, wherewith no man can war, and which no house would have upon its eaves dropping defilement; for heavy doth it sit. Nay, they are reverent toward their kindred, suppliants at the holy shrine of Zeus. Therefore with pure altars shall they please the gods.

Therefore from the shaded bower of my mouth let there fly forth a zealous prayer, that pestilence may never empty this city of its men, and that no strife may strain the earth with the blood of fallen fellow-citizens. May the flower of its youth be unculled, and may Ares, Aphrodite's consort, who maketh havoc of men, shear not off its bloom.

Let the seats, whereon the old men meet, shew full of venerable beards. Thus may the nation be ordered well, while they pay due worship to Zeus, and specially to Zeus the stranger's God, who guides the due and right by laws hoary with time.

And we pray that the fruits of the earth may ever be begotten anew, and that Artemis, the far-darting, may keep ward over the women in their travail.

May no murderous havoc come upon this nation, rending it, and setting in arms the Wargod with his shout of civil strife, that suits not with dance nor harp, but begetteth only tears. May the joyless swarm of sicknesses sit far aloof from the heads of the citizens; and may Lyceus be propitious to all the youth.

May it please Zeus that the earth pay its dues of fruit with the pro-

duce of every season, and may the forward-grazing flocks be prolific in the fields; and in all things may the gods make the people to flourish.

At the altars may the minstrels sing hymns of praise, and may the lute-led chant be borne aloft from mouths of purity.

With perpetual honours may a ruling power, skilled in common counsels of wise forethought, watch over the people that rules the state: and before arming for battle, and without deeds of hurt, may they grant to aliens justice and fairness according to their pact. And may they ever worship the gods, who possess the land, with the honours of their country and their fathers, with wreaths of bay and sacrifice of oxen: for reverence for our fathers,—this stands written third among the laws of Justice highest-honoured.

Dan. These proper prayers I commend, dear children. But for yourselves tremble not, when ye have heard your father's sudden and startling tidings. From this suppliant seat, which is my watch-tower, I see the vessel. For all too distinct to be unknown of me are the dressings of its sails and the defences at its sides, and the prow that looks with its eyes upon the way in front and hearkens—all too well for them it loves not—to the guiding rudder in the hindmost part. Now the men on board are plain to be seen, with their black limbs shewing from out their robes of white; and the rest of the ships and all the attendant fleet are full in sight, and she herself, who leads, has furled her sail, and is rowing with full sweep beneath the lea of land.

But ye must look things in the face calmly and with self-control, and not be unmindful of these gods. And I myself will fetch helpers and advocates, and return; for belike some herald or envoys seeking as seizers of reprisals to carry you away—nay, none of these things shall be: fear them not. Yet is it better, if we should be slow to succour, not for a moment to forget this means of refuge. Be of good cheer, for in length of time and on the day ordained, what mortal who slights the gods shall escape the penalty?

Chor. Father, I am in fear, seeing with what swift wings the ships are come, and how no lapse of time hath passed between. Dreadful alarm possesses me, whether there is indeed any gain for me from my far-sped flight. Father, I am fordone with dread.

Dan. Since the Argives have resolved for once and all, my child, be of good cheer: they will fight for thee, I know it well.

Chor. Reckless is the frenzied race of Aegyptus, and insatiate for battle; and that thou knowest. In ships with ribs of oak and fronts of steel did they sail hither with successful aim, bringing a great black host.

Dan. Yea, but a great host will they find to meet them with sinewy arms well shrunken in the midday heat.

Chor. Yet leave me not alone, I implore thee, father. A woman left to herself is nought: no courage is in her. But *they* are beside themselves and full of madmen's thoughts, and with impious hearts they heed the altars no more than carrion crows.

Dan. Much would this profit us, my children, if the gods became their enemies as much as ye.

Chor. Father, never will they hold their hands off us from dread of these tridents and thunderbolts of heaven. For all too overweening and frenzied with unholy rage, they give ear to the gods no more than reckless hounds.

Dan. But there is a saying that wolves are thrice as good as hounds; and the byblus-fruit surpasses not the wheat-ear.

Chor. They are full of the temper of very beasts, lewd and impious; and so must we guard against them speedily.

Dan. Not speedy is the starting forth of a naval host, nor yet is its anchoring: nor do the shepherds of ships, even when anchored, dare at once to bring to the shore the securing hawsers, above all when they have come to a havenless land toward nightfall. For, when the sun departs, the night is wont to beget travail in a wise shipmaster's mind. Therefore neither could there be any good landing of a host, before their ship has been made secure by her moorings.

But be thou discreet, so that, heedful not to forget the gods, thou mayst get thyself defence. And for thy messenger, the city shall find no fault with him, old man as he is, yet youthful with the gift of speech. [*Danaus leaves the stage.*

Chor. O hilly land, protecting majesty, what is our lot to be? Whither in the Apian land shall we flee, if anywhere there is a dark hiding-place? May I become black smoke nigh to the clouds of Zeus, or, wholly vanishing, may I pass away, flying upwards and lost to sight like dust.

Nay! the inevitable can be shunned no more, and my heart quivers, dark with gloom. 'Tis I that my father's watchings have caught. I am fordone with fear. Yet rather would I shoot home to my doom in the halter-noose, than come to the embrace of a man whom I abhor. May I sooner be dead, with Hades for my lord!

Where in high air could I find a seat, whereat the dripping clouds turn into snow; or some smooth slippery viewless peak, proud in its loneliness, some beetling vulture-haunted cliff, that might bear witness

to my plunge far into the depths, ere I meet with a cruel wedlock in my heart's despite?

Thereafter I refuse not to become a prey to dogs, and a feast to the birds that haunt the place. For to be dead is to be freed from trouble and its sighs. Let doom strike home and forestall the bridal bed! Whither and how shall I yet find a way of escape, to deliver me from wedlock!

Shriek with a cry that reaches heaven, outpouring to the gods prayers that shall be effectual and delivering for me. O father, look upon the fight, beholding violence with no kindly look in thy just eyes. And regard thy suppliants, O almighty Zeus, that swayest the earth.

For the overweening males of Aegyptus' race are chasing me, poor fugitive, and seek to seize me violently with the battle-shout of many voices, yet thine wholly is the beam of the balance, and without thee what cometh to pass for mortals?

An Egyptian herald and his minions appear.

Ah me! ah me! Yonder is the pirate from the ship. For what purpose, pirate, dost thou come thus upon the land!

* * * * * *

Haro! Haro! Yet again do I raise the cry, haro! craving for aid.

Ah me! This is the prelude, the beginning of my wrongful sufferings.

* * *

Alack! Alack! Come! Fly to our shelter. Take a heavy vengeance on their savage wantonness, O king Pelasgus.

Herald. Haste! Haste to the boat, fast as your feet can bear you! Else shall there be pluckings of hair, and prickings with the goad, and a bloody gory cutting off of heads. Haste, haste, with a mischief back again!

Chor. Would that on the great flood of the briny path thou hadst perished with thy masterful arrogance and thy riveted bark; so that we might again have sat happy and secure once for all.

I bid thee lay by thine insolence and thine insane intent. Haro! Haro! Go down from the sanctuary and into the ship, respecting the city of Argos.

Never again may I behold the oxen-fattening water, that makes the blood to wax fruitful and thrive in men. For I am an Argive, of ancient stock, royal and sprung from a royal ancestress.

Her. Have out thy say: yet back again in the ship shalt thou quickly go, willing or not willing.

Chor. Come! Come with fullest speed!

Her. Come down thyself, before thou suffer a mischief, dragged along by force of my hands.

Chor. Mayest thou, with forceful hands and all, be dragged through the billowy strait, along by Sarpedon's sandy barrow, driven to and fro by the Syrian gales.

Her. Shriek and howl and call on gods; for thou wilt not overleap the Egyptian boat. Wail to a yet more bitter time of woe.

Chor. When thou art rounding the woody headlands of Cyprus, may the wave drown thee; and may the mighty Nile that sent thee forth in thine insolence record thee missing,—one insolent the less.

Her. I bid you go into the boat now ready to return. Make all speed; let none delay. For when I drag, I have mercy on the hair of none of you.

Chor. Alas! my father! Yon net-watching pest in human shape is weaving its web little by little, like a spider. Ah me! Ah me! mother Earth, mother Earth, call aloud and drive away the vision, the black fearsome vision. O mother Earth! O father Zeus!

Her. Nought fear I the gods that are here; for they neither nursed my infancy nor fed my age.

Chor. Alas! There creepeth near a two-footed serpent, and like a viper it hath me by the foot. Ah me! Ah me! mother Earth, mother Earth, cry aloud and drive away the monster, the fearsome monster. O mother Earth, O father Zeus!

Her. If ye go not quietly into the ship, rending shall have no pity on your bedizened garments.

Chor. Alack! O chiefs and champions of the city, I am being overcome.

Her. Many lords, sons of Aegyptus, shall ye see right soon. Be of good cheer; ye shall complain of no lack of lords.

Chor. We are undone: they treat us impiously, O King.

Her. Meseems I shall be fain to seize and drag you by the hair, since ye are not quick of hearing when I speak.

King enters with guards.

King. Sirrah! What doest thou? What manner of insolence leadeth thee to set at nought this land of Pelasgian men? Dost thou think thou art come to a women's country? Nay, for a barbarian towards Greeks, thou carriest thyself too haughtily; and thou wilt find thy misses are many and thy hits are none.

Her. And what have I done amiss or beyond my rights?

King. First, thou knowest not how to behave as an alien.

Her. I know not? How? Because I but find what I had lost?

King. But to what patrons of our people was thy notice given?

Her. To Hermes the searcher,—greatest of patrons.

King. And though to gods, yet dost thou pay no reverence to those gods?

Her. It is the deities about the Nile whom I revere.

King. And ours are nought, as I understand thee?

Her. I will see whether one will take these women from me.

King. Thou wouldst suffer for it, if thou touchedst them, and that right soon.

Her. The answer I hear is far from hospitable.

King. Aye! for I give no welcome to sacrilegious folk.

Her. I will go and tell this to Aegyptus' sons.

King. That matter is no concern or care of mine.

Her. But that I may know and tell a clearer tale—for it beseems a herald to give in each particular a precise account—what shall I say? Through whose withholding shall I say that I return without their cousins, this band of women? Not indeed that the Wargod tries this case by witnesses, nor doth he settle the quarrel by damages of money; first there come to pass many fallings of men and spurnings-off of life.

King. What need to tell thee my name? In due time thou shalt learn and know it, both thou and thy fellows. As for these maids, should they be willing and well-inclined, and should god-fearing argument persuade them, thou mightest lead them hence. But thus hath a decree been passed with one consent by the assembly of the state,—never under force to give up this band of women. Through this resolve the nail hath been firmly driven, so that it may be fixed abidingly. This message is not written inside tablets, nor sealed up in the folds of books, but thou hearest it plainly from an outspoken tongue. And now get thee gone instantly from my sight.

Her. It seems we are about to risk the peril of a war. May victory and sovereignty be on the males' side.

King. Males! Aye, but males will ye find the inhabitants of this land; men whose drink is no barley-brew. [*Herald departs.*

But do ye all, with your handmaids, take heart and wend your way to the well-fenced city, locked with bulwarks shrewdly devised. And as for houses, the public ones are many, and I too am housed with no niggardly hand; so that ye may live in joint abodes with many others, or, if 'tis more to your liking, ye can dwell in houses of single sort; of these, choose free of charge the best and the most to your liking; and

your patron is myself and all the citizens, whose resolve is being herein fulfilled. Why do ye wait for others of more authority?

Chor. For thy good deeds mayst thou have thy fill of food, Pelasgian lord. But of thy grace send hither our stout-hearted sire, Danaus, to think for us and lead our counsels. For his wisdom rather than ours must say where we should make our home in kindly neighbourhood. All men are ready to cast reproach on those of foreign speech. Yet may all be for the best; and may we have good report, with no angry rumours of the native folk. [*The King departs.*

Take your stand, dear handmaids, in such way as Danaus, giving each her dower of service, allotted you.

[*Danaus enters with body-guard.*

Dan. Children, 'tis right to pray to the Argives and sacrifice and pour libations to them as to Olympian gods, for they are our saviours in no doubtful way. The tidings I bore to our friends in authority they heard with bitterness toward our cousins, but to me they assigned this escort of spearmen, that I might have rank and honour, and might not suddenly and unknown of them die by the death of the spear, so that an ever-living burden should lie upon the land.

Meeting with boons like these, we must set gratitude to them in high honour at the helm of our mind.

And over and above many other sage lessons of your sire, record ye this,—that an unknown company is proven by time; and when one is an alien, every man wears in readiness an evil tongue; and 'tis easy in some way to cast the smirch of a reproach. You therefore I urge to bring no shame upon me, with this youthful beauty whereon men turn to gaze.

The tender autumn fruit is ever difficult to guard; for 'tis watched and coveted by men—why not?—and by brutes that fly or walk the earth. So Cypris carries the tidings of bodies dripping ripe, when she hath found the orchard-gate thrust back; and all men as they pass shoot at the lovely virgin charms an alluring arrow of the eye, for desire o'ercomes them.

Therefore let us not suffer that, in fear whereof we endured much toil and ploughed much ocean with our bark. And let us not work shame to ourselves and delight to my enemies. For habitation, we have twain: one Pelasgus gives and one the state, to dwell in without hire. Herein is fortune good. Only keep watch on these biddings of your father, and honour chastity more than life.

Chor. May the Olympian gods send us prosperity in all the rest; but, touching my beauty's flower, be of good cheer, my father. For

unless some new purpose hath been disposed by heaven, I will not swerve from my mind's former path.

But, go ye citywards, glorifying the blessed lord gods, both them that hold the city and them that dwell about Erasinus' ancient stream. And ye, handmaids, take up the strain; and let our praise be of this, the Pelasgians' country; and no longer let us pay the homage of our hymns to Nile's outpourings, but to the rivers which through this land pour their mild draught and make the children many, softening this soil with fattening streams.

May chaste Artemis look on this band with pity, and may wedlock never come through forcing of Cytherea. Let that prize be mine enemies'!

Half-Chorus II. Yet this our well-purposed song neglects not Cypris; for with Hera she hath power nearest the ear of Zeus. But the goddess of varied wiles is honoured with most solemn rites; and joined in their dear mother's company are Yearning, and she to whose winning ways nought is denied, Persuasion. To Music too is given a share in Aphrodite, and to the whispering dalliance of the Loves.

Half-Chorus I. Yet I fear me of stubborn blasts of hurt and evil griefs and bloody wars. Why, why did they get them prosperous voyage with swift-sped pursuit?

H.-Ch. II. Thou knowest, what is fated, that must be. There is no o'erstepping the mighty impassable will of Zeus. May this marriage-end prove far better than women ere now have met.

H.-Ch. I. May the mighty Zeus shield me from marriage with Aegyptus' race.

H.-Ch. II. That would, 'tis true, be best. But thou art for moving the immovable.

H.-Ch. I. And thou dost not know the future.

H.-Ch. II. Nay, why should I behold the thought of Zeus, a sight unfathomable? Restrain, prithee, the words of thy prayer.

H.-Ch. I. What is the right measure, by thy teaching?

H.-Ch. II. Beware of the "too much," in things of heaven.

Chorus. May sovereign Zeus shield me from cruel wedlock with a man I hate—the same Zeus who wrought Io kind deliverance from her affliction, restoring her with healing hand, forceful but kind.

And may he grant the women victory. I content myself with evil's better side, with two parts of the good. I am content if heaven send that judgment side with Justice, through means of deliverance sought for by my prayers. [*Exeunt.*

GREEK INDEX TO THE NOTES.

The reference is to lines.

ἀγάζειν, 1029
ἄγαλμα, 165
ἄγειν (καὶ φέρειν), 591
ἄγη, 139
ἀγκυρουχία, 745
ἁγνός (of rivers), 228
ἄγος or ἅγος, 106
ἀγροῖς, 672
ἀγχιστεία, 363
ἀγώνιος, 163
ἀείζων, 956
ἀερία γῆ, 66
ἀθέλεος θέλεος, 834
ἄθελκτος, 1023
ἄθικτος, 540
-αϊ-, 360
ἀΐδιος, 677
αἰδοῖος, 29, 168
αἵματι (ἐφ'), 6
αἰνῶ (promise), 152
,, (στέργω), 1039
αἰόλος, 299
αἱρεῖν τύχην, 355
,, τινα, 764
αἶσα, 809
αἰών (fem.), 44
ἀκούειν, 53
ἀλαλή, 794
ἀλάστωρ, 389
ἀλεός (ἠλεός), 95
Ἄλιος Ἄκμων, 228
ἀλκή, 710, 803, 808
ἀλλοῖος, 375
ἄλλος (ὅδε), 194
,, = ἀλλότριος, 616
ἀλλόφρων, 729
ἄλσος, 488, 840
ὀλύξανδρος, 8
ἀλφεσίβοιος, 828
Ἀμάζονες, 261
ἀμαθής, 97
ἄμαθος)(ψάμαθος, 3
ἄμαλα, 816
ἀμείβεσθαί τινά τι, 169
ἀμελής, 97
ἀμήνιτος, 943
ἀμός (ἁμός), 153
ἀμπετής, 760
ἀμπλάκημα (ἀπλ-), 204
ἄμπυξ, 408
ἀμφί, 220
ἀνάγκη, 999
ἄνανδρος, 261
ἄναυδος ἄγγελος, 154
ἀνελληνόστολος, 208
ἀνεμώλια, 49
ἀνθεμίζομαι, 64
ἀνθονομεῖν (?), 43
ἀνίημι (of wind), 106
ἀνίστημι (of suppliants), 295
ἀννεάζειν, 91
ἀντικηλητήρια, 427
ἀντίμισθος, 244
ἀντίστροφος (ναῦς), 853

ἀντίταγμα, 270
ἀνυμέναιος, 301—303
ἀνωθέω, 970
ἀξιοῦσθαι, 469
ἀπαλλαγή, 310
ἀπαντᾶν, 608
ἄπαυστος, 554
ἀπειρέδακρυς, 63
ἀπέρατος, 1016
ἀπήμων, 160
Ἀπία, 234
Ἆπις, 42, 234
ἁπλῶς, 443
ἀπογράφειν, 850 sqq.
ἀπολακτισμὸς βίου, 905
ἄπονος, 88
ἀπορρίπτειν λόγον, 436
ἀποστερεῖν, 1030
ἀπρατί, 931
ἀπρόξενος, 213
ἀπρόσδεικτος, 771
-αρ (nouns in), 762
ἆραι, ἀρθῆναι, 2
ἄραχνος, ἀράχνης, 858
ἀρή (=βλάβη), 73
Ἄρης ('courage'), 728
ἀρκύωρος, 856
Ἁρμονία, 1008
ἀρόω, 975
ἄσεπτος, 876
ἄσις, ἀσώδης, 32
ἀστικός (of gods), 472
ἀστόξενος, 329
ἀστράβη, ἀστραβίζειν, 258—260
ἀστυάναξ, 986
ἀσυλία βροτῶν, 589
ἀσφαλές, 80
ἄτη (concrete), 509, 856
ἀτιμόω, ἀτιμάζω, 624
αὖ, 49
αὐτογένητος, 8
αὐτόθεν, 90
αὐτόν &c. (in lyrics), 78, 79
αὐτοφόνως, 58
αὐτόχειρ, 571
αὐχεῖν, 301—303
ἀφαιρεῖσθαι (case), 901
ἄφθονος λόγος, 293
Ἀφίκτωρ, 1
ἄφραστος, 84
Ἀφροδίτης αἶα, 533

βαθύπλουτος, 533
βαθύς (='shrewd'), 924
,, (of thought), 381
βαθυχαῖος, 831
βᾶρις, 811
βαρύς (sound), 98
,, κότος, 626
βέβηλος, 488
βέλη (of gods), 734
βέλτερον κακοῦ (τὸ), 1037
Βῆλος, 290
βία, 87—90
,, (of love), 555, 1035
βίοι, 905
βλάβη ('damages'), 903
βοή, 614
,, =βοηθεία, 709
βόσκημα, 599
βόσπορος, 523
βουκολεῖν, 65, 897
βούλαρχος, 11
βοῦνις, 101
βρῦτον, 921
βύβλος, 740

γαιάοχος, 790
γάϊος (=καταχθόνιος), 133
γαληνά (?), 787
γαμεῖν παρὰ..., 201
γαμῶν (in past sense), 201
γανάω, 987
γενέται θεοί, 68
γεννᾶν, 45
γεραρά, 646
γηγενής, 224
γηράσκειν (trans. tenses), 864
γηροβοσκεῖν, 864
γηρυθεῖσ' ἔσει, 439
γιγνώσκω, καταγιγνώσκω, 5, 403
γομφόδετος, 820
γομφόω, 419

δαΐκτηρ, 775
δαιμόνιον (not Aeschylean), 88
δάπτω, 62
Δαυλίς, 54

δαυλός, 82
δαφναφόρος, 685
δεδορκώς, 384
δελτοῦσθαι, 153
δεσπόσιος, δεσποσυνος, 819
δή, 15
δήμια δώματα, 925
δηχθῆναι ἔρωτι, 269
διαπτοέω, 301—303
διατέμνειν πόρον, 524
Δία χθών, 4, 537
δῖε Πελασγῶν, 935
δίκαι, 1039
δίκας διδόναι, 682
δίμοιρος, 1038
διογενής, 610
Διόθεν, 415, 416
Διὸς νέφη, 759
Δῖος σκοπός (questionable Greek), 625
δμωΐς (of wife), 306
δοριπαγής, 722
δορυσσόοι (=δορυφόροι), 953
δ' οὖν, 812
δύνασθαι παρά τινι, 1003
δυστυχεῖν (in marriage), 310
δυσχερής, 547
Δωδωναῖα ὄρη, 232

ἐᾶν τύχην, 355
ἐγγύτατα γένους, 363
ἐγκυκλοῦσθαι, 535
ἐγχειρίδιον, 20, 21
-ειος, -ιος, 792
εἰκάζειν τινά τι, 263
εἰλοθερής, 62
εἵνεκα, 162
εἰσικνεῖσθαι (βέλει), 535
εἰς νύκτα, 748
εἰσόπιν, 596
ἐκ- (in composition), 10
ἑκάτη, 656
ἐκβολή, 422
ἐκεῖ (Hades), 204
ἐκπράσσειν, 87—90, 451
ἐλέγχεται (=κρίνεται), 961
ἐλευθεροῦται, 780
ἕλωρα, 777
ἐμπαλάγματα, 270
ἐμπρεπής, 99
ἐν, 125
ἐναγής, 106
ἐν ἁγνῷ, 197
ἔνδικος, 71, 569
ἓν εἰπέ, 582
ἐνέχεσθαι, 141
ἔνθα, 34
ἐν μέσῳ, 713
ἔννομος, 544
ἐν τέλει, 951
ἐνώπια, 125
ἐξαίσιος, 493
ἐξοκέλλειν, 417
ἔξοχος, 567 sqq.
ἐπαΐειν, 737
Ἔπαφος, 42
ἐπεγγράφειν, 959
ἐπειπεῖν, 941
ἐπέρχεσθαι, 448, 539
ἐπί, 272, 604, 607, 946
ἐπίδρομος, 107
ἐπικραίνειν, 13, 667
ἐπιλέγεσθαι, 46
ἐπίπαν, 796
ἐπίπνοια, 17, 1011
ἐπισκοπεῖν, 356
ἐπίσταμαι, 885
ἐπίστρεπτος, 965
ἐπιτυχής, 723
ἐπίφθονος, 175
ἐπιχώριος (*civilis*), 640
ἐπόρνυσθαι (cog. acc.), 161
ἐπωνύμιος, 44
ἐπώνυμος, 286
ἐπωπαί, 518
Ἐρασῖνος, 988
ἔργα ('rites'), 1004
ἔργον)(ἐργασία, 871
ἔργον ὡς ἔπος, 577
ἐρεῖν, 875
ἐρέσσεσθαι, 520
ἐρημόω (without object), 495
ἔρις (=στάσις), 624
ἕρμα, 559
Ἑρμῆς, 194
Ἔρωτες, 1010
ἔσει (with aorist part.), 439
ἑσμός, 30, 663
ἑστία χθονός, 347

ἑτερορρεπής, 378
ἔτης, 219
ἑτοῖμος, 70
ἐτύχθη, 76
εὐθήρατος, 76
εὐθυντήρια, 696
εὐκοινόμητις, 679
εὐλόγως, 45, 227
εὐμαρής, 310
εὔνοιαι (plur.), 468
εὐξύμβολος, 680
εὐπετές, 963
εὐπετής, 979
εὑρεθείς (Hermes), 195
,, (otiose), 470
εὖ ῥεῖν, 470
εὔτεκνος, 249
εὔφημος, 491, 673
εὔφρων αἶνος, 513
εὔχομαι (without εἶναι), 15—18
ἐφάπτεσθαι, 286, 387
ἐφέστιος, 341
ἐφηλόω, 912
ἐφολκός, 174
ἔχειν, 354, 866, 992

Ζεύς (in Aeschylus), 1
,, ἄλλος, 205
,, ἑτερορρεπής, 378
,, κλάριος, 333
,, κτήσιος, 423
,, ξένιος, 651
,, σωτήρ, 26, 948
Ζεῦ γᾶς παῖ, 861
ζύθος, 921
ζώνη)(στρόφος, 436
ζώφυτον αἷμα, 829

η (καί), 268
ἥβη, 69
ἡγεῖσθαι (accus. without prepos.), 480
ἡλιόκτυπος, 131—132
ἥλιος (=Apollo), 187
ἥξω (=*rediero*), 705
ἠρεμία, 677
ἥρωες (in libations), 26

θέλειν, 123
θελεμός, 995

Θέμις, 333
θέμις (ἡ ὁμοία), 414
θεσμοί)(νόμοι, 686
θεσμός (=ὕμνος), 1002
θήκη ('tomb'), 24—25
θήρα, 967
θοάζειν, 574
θρασύνεσθαι (dat.), 751
θυμέλαι, 646

Ἰαόνιοι νομοι, 61
ἰατρόμαντις, 237
ἱδρώς, 557
ἱεροδόκος, 336
ἱερόρραβδος, 222
ἵκειν, 150
ἱκνεῖσθαι (cum gen.), 304
ἱκτήρ, 1
ἱκτηρίαι, 165
ἵμερος, 76
Ἰνδοί, 258
ἶνις, 42
ἰότητα, 824
ἱπποβάμων, 258—260
Ἴσθμιος, 192
ἰσχυρός ('stubborn'), 274
ἰΰζειν, 785

καὶ δή, 417, 478
καὶ μὴν...γε, 447
καιρός, καίριος, 425, 1027
καλύπτρα, 104
κάμπτειν στροφάς, 602
κάρπωμα, 968
κατὰ (after φιλαίτιος), 464
κατάστασις, 1034
κατάσχετον, 1034
κατερρινημένος, 726
κατέχειν (σκότῳ), 78
κατέχειν θηκην, 24
κατωποσώφρων, 172
κεκτημένος (ὁ), 308
κελαινόχρως, 763
κέλσαι γαῖαν, 14
,, φυγήν, 301
κῆδος, 302
κηπωρικὴ θύρα, 970
κηραίνειν, 967
κηρύσσειν, 969

κλάριος Ζεύς, 333
Κλῇδες (of Cyprus), 848
κλητήρ, 601
κοινοβωμία, 196
κολυμβητήρ, 382
κόνις, 154
κοννεῖν, 102
κόραξ, 730
κόρη, 123
κότος, 626
κουροτρόφοι (rivers), 255, 829, 992
κρατεῖ φήμη, 267
κρατη, 415, 919
κρεόβοτοι, 261
κρίνειν, προκρίνειν, 371
κρυπτός (cum genit.?), 270
κτήσιος, 423
κυανῶπις, κυανοπρῷρος, 722
κύδιον, κύδιστα, 13
Κύπριαι ἄκραι, 848
κυρεῖν λέγων, 567 sqq.
κύριος ἡμέρα, 711
κῦρος, κύριος, 366, 933

λαβή (not = λῆψις), 903
λεπτάμαθος, 3
λευκὸν ὕδωρ, 23
Λιβύη, 288
λίνα, 104
λινορραφής, 115
λινοσινής, 104
λόγος, 587
λόχιος and δόλιος, 578
Λύκειος, 665
λύσασθαι)(λῦσαι, 1033
λυτήρια ἄκη, 242
λωτίζεσθαι, 931

μᾶ, 860
μάλ' αὖθις, 103
μάλιστα ('yes'), 267
μᾶλλον (double compar.), 253
μανθάνειν εἰ, 892
μάρπτις, 800
μαστήρ, 138
μαστήριος, 888
μάταιος, 172, 741
μάτη, 794
μάχλος, 615

μέγας, 121
μέθυ ἐκ κριθῶν, 921
μείλιγμα θυμοῦ, 427
μελανθής, 131
μελανόζυξ, 509
μέλος, 990
μεμανία, 803
μέν (solitarium), 309, 385
μέροπες, 79
μέρος γῆς, 288
μετα- and κατα-, 172, 303
μεταγνῶναι, 96
μεταλγεῖν, 380
μεταλγής, 96
μεταπτοέω, 301, 303
μετεμπίπλημι, 422
μετοικεῖν γῆς, 588
μέτριος, 1027
μετωποσώφρων (?), 172
μηδὲν ἄγαν, 1029
μήκει (ἐν), 50
μῆκος, μῆχος, μῆχαρ, 368
μηλόβοτος, 527
μήν, 986
μήτε...δέ, 955
μητρυιά, 240
μῆχαρ, μάκαρ, 573
μιαίνειν, 630
μίασμα, 239
μιξόμβροτος, 547
μισθός ('fee'), 244
μνήμη (ἐν εὐχαῖς), 244
μοῖρα, 1000
μονόρρυμος, μονόρρυθμος, 927
μόρσιμος, 44, 766
μοῦσαν θέσθαι, 674
μυδηλά, 770
μύωψ)(οἶστρος, 280
μῶν οὐ, 392

Ναύπακτος, 236
νειλοθερής, 62
νέος, 313, 442, 691
νεύειν, 328
νικώμενος (gen. dat.), 973
νόσος (frenzy), 566
νόσφιν, 213
νῦν ὅτε καὶ..., 609

ξένιος Ζεύς, 651
ξενοῦμαι, 895

οἴαξ, 696
οἴκοθεν, 365
οἰκοφύλαξ, οἰακοφύλαξ, 26
οἰκτίζεσθαι, 998
οἶκτος, οἰκτρός, 52
οἰνοῦσθαι, 384
οἰοβουκόλος, 276
οἰόφρων, 772
Οἶστρος, 280
οἶτος, 57
οἰωνοπολεῖν, 51
ὁμαίμων Ζεύς, 377
ὄμματα (of ships), 695
ὄμματος τόξευμα, 973
ὁμόπτερος, 197
ὁμόστολος, 475
ὀμφή, 785
ὄνομα πάνσοφον, 291
ὀξὺ ἀκούειν, 878
ὀπτήρ, 159
ὀπώρα, 966
ὅπως, 207, 252, 385, 428
ὁρᾶν ('provide'), 68
ὀρθοῦν αἶσαν, 652
ὀρθοῦν βέλος, 883
ὁρίζομαι, 230
ὁρίζω, 523
ὅρμος (=ὅρμισις), 744
ὄρνις Ζηνός, 186
ὄρνις φαγὼν ὄρνιθος, 200
οὐ μάλα (=μάλ' οὐ), 449, 893
οὐρανία ὀμφή, 785
οὐρανόοικος, 139
οὗτος! 879
οὕτω (*itaque*), 750
ὄχος, 33

π (recurring, to express trouble), 975
πᾶ, 860
παγκρότως, 702
Παίονες, 231
παῖς ('Απόλλωνος, &c.), 237
παλαιόφρων, 572
παλαίφατος, 511
παλάμη, 837
παλίγκοτος (noun), 351
πανδημίᾳ, 586
πανώλης, 85
παρά τινος γαμεῖν, 201
παραρρύσεις, 694
παρβατός, 1016
παροίχομαι, 431
πάρος (cum infin.), 343
πείθειν, 594
πείσματα, 744
πελάζειν ἐπί..., 272
πέλας (cum dat.), 182
Πελασγός, 225—227
πελειάς (type of timidity), 197—198
πενθεῖν αἰῶνα, 57
πέρα (noun), 236
περαίνω, 833
περι- (compos. of adjec.), 1004
περίδρομος, 321
περιιδεῖν (cum aor. et pres.), 400
περικάμπτειν, 848
περιναίω, -ομαι, 989
Περραιβοί, 228
πικρῶς ἀκούειν τινί, 952
πίνακες, 442, 914—916
πίπτειν (wrestling), 80
πλανᾶσθαι, 384
πληθύεσθαι, 583
πνεῖν, πνεῦμα, 29, 140
πόδα τιθέναι, 32
ποιμαίνειν φόβους, 65
ποιμὴν νεώς, 746
ποινή (in good sense), 605
ποῖος, 879
πολιὸς νόμος, 652
πολισσοῦχος, 472
πολύδρομος, 715
πολύξενος, 134
πολύμιτος, 410
πολύς (Epic forms of), 724
πόντονδε, 34
πόρος ἀλμήεις, 818
πόρον διατέμνειν, 524, 784
πόρτις, 42
πορφυροειδής, 508
πρᾶγος, πρᾶγμα, 207, 329
πράκτωρ, 625
πράπιδες, 82
πράσσειν, 753
πρέπειν, 698

πρεσβηπόλοι, 706
πρέσβυς, 581
πρεσβυτοδόκος, 646
πρόμος, 206
πρόνομος, 670
πρόξενος, 213, 887
πρόπαρ, 768
πρὸ πόλεως)(πρὸς πόλεως, 598
προπράσσεσθαι, 809
πρός (*coram*), 371
προσάγω, 420
προσαπανταν, 608
πρόσθε, 48
πρὸς πρᾶγμ' ὁρᾶν, 704
προστάτης, 931
προστίθημι, 591
προστόμια, 3
προσφῦσαι, 250
πρόφρων, 936
προφωνεῖν, 596
πρύμνα πόλεως, 316
πρύμνα φρενός, 951
πρύτανις, 346
πρῶτα μέν, 385
πτερόν (metaph.), 299—300
πτερωτοί, -τά, 490
πτοέω (and compounds), 301—303
πτώματα, 641
πυθμὴν ὕβρεως, 92
πύκνωμα, 209
πύργος (metaph.), 85
πυρίφατος, 612

ῥάβδος, 222
ῥέπομαι, 594
ῥῆσις, 594
ῥήτωρ, 222
ῥύσια, 286, 387

Σαρπηδόνιον χῶμα, 841
σέβας, 74
Σιδονία, σινδονία, 105
σκέπαρ, 762
σκιατραφία, 726
σκοπή, 692
σκοπός (tutelary god), 356
σοῦσθε, 811
σπάθημα, 209
σπέρμα, σπέρματα, 249

στάζων ('ripe'), 969
στασίαρχος, 11
στιγμός, 813
στολή, 743
στολμός, 694
στόχος μόρσιμος, 766
στρέβλη, 419—420
στρόβος, στρόφος, 436
στροφαί, 602
στυγεῖν, ἔστυγον, 70
στυφελώδης, 1011
συγγνοῖτο, 190
σύγκλητος, 496
σύγχορτος, 5
σύζυγος, 927
συμβολαὶ (ὁδῶν), 481
συμβολαῖαι δίκαι, 680
σύμβολος, 481
σύμβωμος, 196
συμφέρεσθαι, 217
σύν, 157
σύνδικος, 755
συντέμνειν, 232
συντίθημι, 58
Σύριαι αὖραι, 843
σφετερίζεσθαι, 39
σφι, 958
σωτήρ, 26, 948
σωτηρία (of hawsers), 744

T and Ξ confused, 10
τάλαντον (of Zeus), 796
τὰ μὲν...τὰ δὲ..., 548
τἀπ' ἐμοῦ, 245
ταρβεῖν (cum infin.), 752
ταχυήρης, 33
τε (epexegetical), 42, 55
τε (position), 34—37
τεθηγμένος, τεθυμμένος, 160
τελεῖν εὖ, 70—71
τέλειοι θεοί, 69
τελεῖσθαι ('grow up'), 18
τελεσφόρος κότος, 626
τέλη, 611, 785
τέλος (marriage), 69
Τεύθραντος ἄστυ, 528
τῇ (*illuc*), 281
τί γάρ; 437
τιλμός, 813

τιμᾶν, 100
τιμάωρ, 42
τί μήν; 967
τις (repeated), 53
τοῖος (*οὐ τοῖος=κακός*), 375
τομαῖος, 242
τὸ μὲν..., 1022
τόπος, 47, 211
τορός, 219, 246, 912
τριβή, τρίβος, 1010
τρίς (proverbs), 739
τρίτος (Zeus), 26
τύπος, 256
τυραννεία, 554
Τυφώς, 538—539

ὑγρὸς ὄρος, 233
ὑλᾶσσα, 848
ὑμῖν, 927
ὕπαστρον μῆχαρ, 368
ὑπερθρώσκειν, 845
ὑπερπόντιος, 42
ὑπερτοξεύσιμος, 452
ὑπὸ (*κηρύκων μολεῖν*), 212
ὑποδέξασθε, 990
ὑπόσκιον (*στόμα*), 635
ὑφίστασθαι, 440

φαγεῖν, 200
φάσκειν, 363
φέρειν, 578, 962
φέρμα, 669
φερνὴ θεραποντίς, 947
φεύγειν ὡς, 365
φεύγειν αἰτίαν, 203
φήμη (*=ὕμνος*), 676
φιλότιμος εὐχή, 637
φιλοφόρμιγξ, 673, 676
φλέγεσθαι, 160
φόβος εἰ, 67
φοβοῦμαι, ὡς, 713
φόρος γᾶς, 653
φρενὸς φόβῳ (?), 492
φρόνημά, 87—90, 897
Φρυγία, 527
φυγή (*=φυγάδες*), 65
φυλάσσεσθαι (cum infin.), 179
φυσίζοος, 563
φυτουργός, 571

χαλεπός, 140
Χάονες, 231
χαός, 831
χαρακτήρ, 256
χάριν θέσθαι, 958
χειμωνοτύπος, 35
χείρ (of voting), 583
χείρ (of liberality), 926
χέω τέλη, 611
χιονόβοσκος, 538
χλίειν, 210
χλῶρος, 545
χρέος, 451
χρηστήρια, 429
χῶρος, 56

ψάμαθος and *ἄμαθος*, 3

ὠδίς, 749
ὠνεῖσθαι (husbands), 308
Ὦπις, 125
ὡς, ὡς ἄν, 697
ὡς, 882
ὡς (with indic. of impossible attainment), 821

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. & SONS, AT THE UNIVERSITY PRESS.